DAVID R. HAWKINS,
M.D., Ph.D.

THE EGO IS NOT THE REAL YOU

Wisdom to Transcend the Mind and Realize the Self

THE EGO
IS NOT THE
REAL YOU

ALSO BY DAVID R. HAWKINS, M.D., Ph.D.

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Gloria in Excelsis Deo!

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Note: References to the Map of Consciousness and the concept of calibration are explained in detail in Dr. Hawkins's book *Power vs. Force*.

INTRODUCTION

"Spiritual processing is like positioning
oneself in the wind."

— DAVID R. HAWKINS, M.D., PH.D.

Have you ever seen a tree in autumn with half its leaves gone and then a powerful gust of wind blows through and all the remaining leaves drop instantly to the ground? This book can be that powerful wind for you. Like the tree that's already dropped many of its leaves, you are ready to let go of a lot of old ways of thinking and limiting patterns of anxiety, grief, guilt, shame, and anger.

Let this book be the force that clears away the rest of the "leaves" that you're hanging on to without even realizing they're there—the false promises of the ego, those hard-to-see attachments and false beliefs that prevent you from realizing that you are one with All. As we know by watching the seasons, a tree has to go through the winter's letting go before it can yield the springtime's blossoms.

Are you willing to let go of seeing yourself as the ego believes you to be? Are you willing to go further, to know that the ego *itself* is an illusion? Dr. Hawkins tells us that even the idea of the separate self as a seeker of Truth is an illusion: "It is a hindrance to consider that there is a personal self or an 'I' or an ego that is doing the striving or seeking, or that will become enlightened. It is much easier to realize there is no such thing as the ego or an 'I' identity that is doing any seeking; instead, it is an impersonal aspect of consciousness that is doing the exploring and seeking."

This process is a shift from "who" we are to "what" we are. I learned this from Dr. Hawkins in a funny way. One day he made up a nickname for me, "Fran-Fran," and this instigated a series of knock-knock jokes between us:

Doc: Fran-Fran.

Fran: Doc-Doc.

Doc: Knock-knock.

Fran: Who's there?

Doc: It's not a "who" but a "what."

We then broke into laughter. Do you see how brilliant he was at using humor to crack open old habits of perception? Even as he connected to me as a person, a "who," his humor cut through the illusion of personhood. He said, "You are not a 'who' but a 'what.'" The ego personality is fixated on being a successful "who" in the world, such as "I am this . . . I've done that . . . I own this . . . I believe in that . . ." Dr. Hawkins recommends that, instead of focusing on "who" we are, we ask ourselves in continual contemplation, "*What* am I?"

As we surrender "who" we think we are, we come to the "what," the Source of existence itself. Letting go of identities and personas, beliefs and attachments, and even letting go of ourselves as seekers, what is left?

I remember a moment when I was with him and it dawned on me: "I'm not a professor, though I work as one. I'm not a devotee, though I serve as one. I'm not a woman, though I live as one. I'm not a 'me,' though I function as one." The "what" replaces "who." Love dissolves every "who" we try to hang on to. The river loses its name when it flows into the sea.

In this book, key teachings from Dr. Hawkins's body of work have been selected to guide us in this process of Self-realization. Any one of the teachings, if applied directly, reveals the Truth. "Any leg of the elephant leads to the elephant," as Dr. Hawkins says.

As we read the book, Dr. Hawkins recommends that we seek to "know" rather than "know about." "Know" implies subjective experience; "know about" means to accumulate facts.

And he also recommends this inner prayer:

> Ask to be the servant of the Lord, a vehicle of Divine Love, a channel of God's Will. Ask for direction and divine assistance and surrender all personal will through devotion. Dedicate one's life to the service of God. Choose love and peace above all other options.

> Commit to the goal of unconditional love and compassion for all life in all its expressions and surrender all judgment to God. — *The Eye of the I: From Which Nothing Is Hidden* (2002), Chapter 13: Explanations, p. 265.

If we can give up the illusion of this little “me,” Dr. Hawkins promises that unsurpassable joy will be ours: “There is absolutely nothing in ordinary human experience to compare with the joy of the Presence of the Love of God. No sacrifice is too great nor effort too much in order to realize that Presence.” He verifies this promise with the certitude that’s possible *only* from having, himself, surrendered everything on the altar of the Ultimate.

This book is small in size, but it can have a massive impact on your life. It will take you through the process of a total transformation of consciousness—if you choose to apply its teachings deeply within yourself.

With devotion and gratitude,
Fran Grace, Ph.D.

PART I

THE NATURE OF THE SELF (EGO/MIND)

While the mind secretly believes that its survival is due to the ego, on the contrary, the person's survival is due to the spirit that energizes the ego to accomplish important tasks. It is because of the intention of the spirit that the lower self or ego even remembers to take its vitamins. In truth, we exist and survive, not because of the ego, but in spite of it.

The world of the ego is like a house of mirrors through which the ego wanders, lost and confused, as it chases the images in one mirror after another. Human life is characterized by endless trials and errors while attempting to escape the maze. At times, for many people—and possibly for most—the world of mirrors becomes a house of horrors that gets worse and worse. The only way out of the circuitous wanderings is through the pursuit of spiritual truth.

It is important to remember that the world operates within the limited Newtonian paradigm of linear causality which has its prevailing perceptions of what is "real." Spirituality, on the other hand, is based on the invisible realities and realms of nonduality and therefore may seem unreal or, at best, an oddity to the ordinary world.

Everything is happening of its own; nothing is causing anything else. . . . It is critical to grasp that the illusion of linear causality as an explanation for the observed phenomena of life is the major and most profound limitation of thinkingness. . . . Mentation, reason, logic, and language are all structured dualistically, based on the axiom that there is a subject and an object, that there is a "this" doing or causing a "that."

That the human mind, without help, is unable to tell truth from falsehood due to its own innate structure and design is so staggering a discovery that it is roughly comparable to the discovery by Copernicus that caused cultural shock in the 16th century. Because this single fact alone is confrontational to the average mind, it will probably not be welcomed or warmly greeted by those who profit from sophistry and its illusions.

Profound silence is more influential and beneficial than an avalanche of redundant words and actions that emanate from the spiritual ego and its platitudinous rationalizations. Spiritual rhetoric is still just rhetoric and represents spiritual sophistry. Commitment to enlightenment alters and recontextualizes social roles.

The mind acts as a processor of data simultaneously from both within and without. . . . Some of the information is perceived and stored in memory banks, but there is also unconscious processing of all the data that is stored in the unconscious. This processing screening device results in the 1/10,000th of a second's delay and acts as a separation between self and Self/Reality. This processing screen represents "the experiencer" in action.

The experiencer screen is energized by desire and identification with it. This desire is like an appetite of curiosity, wantingness, and craving, and is an addiction to the experience of experiencing itself. In addition, there is identification with experiencing and its content information as "self."

Energy fields are so powerful that they dominate our perception. They are really portals out of which we see the world. We often hear that this is really just a world of mirrors, and that all we experience is our own energy field reflected back upon us as perception and experiencing.

The ego can be thought of as a set of entrenched habits of thought, which are the results of entrainment by invisible energy fields that dominate human consciousness. They become reinforced by repetition and by the consensus of society. Further reinforcement comes from language itself. To think in language is a form of self-programming. The use of the pronoun *I* as the subject—and therefore the implied cause of all actions—is the most serious error, and automatically creates a duality of subject and object.

From a greater context, we can view that the ego is not “evil” but is primarily a self-interested animal. Unless the “animal self” is understood and accepted, its influence cannot be diminished.

It is clear that the instinctual origins of the ego mechanisms are based on satisfaction and gratification of survival needs and desires.

The narcissistic core of the ego is aligned with being “right,” whether being “right” means being in agreement with wisdom or rejecting it as invalid. With humility, the serious searcher discovers that the mind alone, despite its education, is unable to resolve the dilemma of how to ascertain

and validate truth—which would require confirmation by subjective experience as well as objective, provable criteria.

It is most important to remember that to violate principle for practical expediency is to relinquish enormous power. The rationalization that the execution of criminals deters crime, for instance, does not hold up under study; and the end does not justify the means. . . . Because we fail to differentiate principle from expediency, the average person lacks the discernment to understand the difference between patriotism and true Patriotism, between americanism and Americanism, between god and God, between freedom and Freedom, between liberty and Liberty. Thus, “americanism” is used as a justification by white supremacy groups (calibrated at 150) and lynch mobs, just as warmongering throughout history has been conducted in the name of “God.” . . . Learning the difference between principles and their imitators requires experience and educated judgment. The exercise of such discretion is necessary for moral survival in the modern world in general but is imperative in those gray areas where ethical ambiguity has been elevated from convention to an art form: the political arena and the marketplace of daily commerce.

Radical truth means what is being experienced, not what one is actually thinking about it or the concepts that one is projecting onto the experience; it is not the labeling of it but what one is literally experiencing within oneself.

The brain is the sense organ of the experiencer, and one realizes that it is destined for physical death. Therefore, the importance of the Self rather than the self is realized by accepting the inevitability of mortality.

Concepts have levels of power that can be calibrated. The higher the level of truth, the greater its power. The energy of the concept results from the truth of the statement plus the level of consciousness of the speaker. Unaided by a higher energy (as from a great teacher), the ego/mind cannot transcend itself.

Opposites do not exist in Reality. They are only concepts of speech and mentation. Let us take the seeming opposites of light and dark. Actually, there is no such thing as darkness; there is only light. The conditions then can be accurately described as light is either present or not, or light is present at various degrees; therefore, all light or the lack of it can be defined only in terms of light by its presence or degree, or not. Thus, there is only *one variable*: the presence or absence of light.

A verbalization helps to set a context that then progressively becomes nonverbal and more inclusive. Accurate information saves time and speeds fruitful inquiry by indicating which routes would be fruitlessly time-consuming and diversionary.

If time is nonexistent, then so is the notion of “place.” . . . “Space” is a concept. The mind imagines that if something exists in a place, then that place must be a space. Like time, “space” is an imagination. . . . In the nonlinear Reality, there is no time track upon which to position a moment or an instant denotable as “now.”

The study of form is fascinating to the intellect in its expressions of physics, chemistry, astronomy, cosmology, etc. Man then begins to ask where the universe came from and where is it going. Actually, this demonstrates another animal instinct that is very important, that of curiosity. In order to find food, a mate, or shelter, the animal is always instinctively searching and seems to have an insatiable curiosity. Exploration is innate to mankind, and its highest levels lead to spiritual inquiry. This brings up the questions of who am I, what am I, where did I come from, what is the origin and destiny of the self, and who and where is God.

All aspects of human life are transient; therefore, to cling to any aspect eventually brings grief and loss. Each incident, however, is an opportunity to search within for the source of life, which is ever present, unchanging, and not subject to loss or the ravages of time.

The body itself is actually not experienced; instead, only the *sensations* of the body are experienced. Therefore, awareness of the body is merely a composite sensation by which the somatic area of the brain records input, and, by neuronal function, replicates the body image.

Ultimately, everything is knowable only by virtue of the identity of “being it.” The conundrums of epistemology can be solved only by the elimination of thought because all languaging is a paradox. One can take any word and trace it to its roots. How does the word originate? From where? Is the word the same thing as its meaning? By asking such

questions, one is eventually confronted with the ultimate paradox of duality. The radical Reality is that to understand the essence of anything is to know God. One might say that all languaging is a substitute for God.

There is no timetable or prescribed route to God. Although each person's path is unique, the terrain to be covered is relatively common to all. The work is to surmount and transcend the common human failings that are inherent in the structure of the human ego. One would like to think that these failings are personal; however, the ego itself is not personal. It was inherited along with becoming a human being. Details differ based on past karma.

That "it" of the ego structure is not unique or individual, and it is relatively similar, with karmic variations, in everyone. What really varies from individual to individual is the degree to which one is enslaved by its programs. The degree of dominance is therefore determined by the extent to which one identifies with it. Inherently, it has no power, and the power to decline the ego's programs increases exponentially as one progresses spiritually.

Because of its inherent limitations, the ego itself cannot know God experientially. God is the absolute subjectivity that underlies existence and the capacity for awareness. God is beyond all time, place, or human characteristics. All the descriptions of the Ultimate Reality by enlightened beings throughout history have been identical. There is only one Supreme Reality. . . . Inasmuch as the Godhead, or God Unmanifest, is beyond all depiction, the Ultimate Realization is radically and purely subjective and absent of all content. To acknowledge the absolute divinity of the Infinite

Supreme would be unacceptable to entities that are deluded into claiming godship. We can then say that a false deity is an entity that has declined truth for power, pride, and control over others, and has succumbed to the Luciferic error which proclaims that the ego is God (i.e., megalomania). The basis for the error is the unwillingness to surrender sovereignty from the “I” of the ego to the Allness of God.

Pride in the form of the vanity of thought, mentation, concepts, and opinions is the basis of ignorance. The antidote is radical humility, which undoes the domination of perception. . . . To enter the domain of reality is like going through a fine screen—only clear water can traverse through it, and all the fish, bugs, and debris are left outside. Only pure consciousness devoid of content can pass through the barriers of perception and become the clear water beyond the screen. . . . The finite is born of the infinite and is never actually separated from it except by perception; the infinite potentiality of the unmanifest becomes the actuality of the manifest by the will of God as Creation.

Traditionally, the readiness for spiritual learning has been termed “ripeness,” indicating a fortuitous combination of sincere intention plus maturity, progressive evolution of consciousness, and activation of the desire for experiential learning. . . . There develops an enthusiasm and eventually a dedication, and spiritual goals and values progressively replace the lesser ones of the worldly ego. . . . Progress is best described as the unfolding of realizations and spontaneous revelation that are often ascribed to intuition and inner guidance. . . . As spiritual work advances, the self progressively dissolves and merges into the Self, which has its own learning capacities that differ from those of the ego/mind.

The more advanced seeker has heard that there is no “out there” or “in here” and thus takes responsibility for all that happens. There is the dawning awareness that all which seems to occur really represents what is being held in what was previously considered as “within.” Thus, the proclivity to project is undone. The “innocent victim” positionality, with all its spurious “innocence,” is unmasked. . . . Beliefs are the determinant of what one experiences. There are no external “causes.” One discovers the secret payoffs that are obtained from unconscious secret projections. One’s underlying programs can be discovered by simply writing down one’s litany of grievances and woes and then merely turning them around into their opposites.

The mind’s reality is a fiction. With that realization, it loses its reign as the arbiter of reality. Through the eye of the ego, life is a kaleidoscope of constantly changing attractions and repulsions, fears and transient pleasures. It bases its security on overvalued positionalities, but, with maturity, it progressively looks within for enduring qualities that can be relied upon. Without spiritual direction or information, it does not know which way to look and may merely settle back into basic survival techniques that have had pragmatic value.

It is well to keep in mind at all times that the ego/mind does not experience the world but only its own perception of it.

The ego is the imaginary doer behind thought and action. Its presence is firmly believed to be necessary and essential for survival. The reason is that the ego’s primary quality is perception, and as such, it is limited by the paradigm of supposed causality.

Whereas the goal of the ego/mind is primarily to do, act, acquire, or perform, the intention of contemplation is to “become.” While the intellect wants to know “about,” contemplation seeks Knowingness itself and autonomous wisdom. Rational thinking is time related, sequential, and linear, whereas contemplation occurs outside of sequential time. It is nonlinear and related to comprehension of essence. Devotional contemplation is a way or style of being in the world whereby one’s life becomes a prayer.

The ego’s addiction and survival are based on the secret pleasure of negativity, which cannot be abandoned until it is first recognized, identified, and owned without shame or guilt. One has to see that this is just how the ego—which everyone inherits —operates, and recognize that it is not really personal at all.

The ego secretly “loves” and clings to the position of victimhood and extracts a distorted pleasure and grim justification from pain and suffering.

The ego defends its own limitations with prideful denial, thus becoming its own victim.

Intrinsic to the very basic construction of the human ego is an innate innocence in that it believes in the reality or truth of its own programs and

is unaware that it lacks an intrinsic capacity for self-correction. The reason for the ego's inherent lack of capacity for verification is that its data is limited to only internal processing systems. The internal mechanisms of the ego lack any external, independent source of reference for verification.

As we get closer to the discovery of the source of the ego's tenacity, we make the amazing critical discovery that *we are enamored with our self*.

Realization is a progressive process. Spiritual progress is hastened by understanding the true nature of the ego. It is not an enemy to be attacked or defeated, nor is it an evil to be vanquished. It is dissolved by compassionate understanding.

Realistic self-esteem arises from fulfilling integrous principles so that intention becomes an important factor, which in itself is less vulnerable than idealized results. . . . It takes courage to jettison the props of pride and, with humility, accept one's inner reality, which is of an invulnerable source. To accept the inner core of one's existence as a self-existent reality requires letting go of any definitions of self as a "who" and, instead, seeing oneself as a "what." . . . All credit for accomplishments is given to God as the Presence of the Divinity within instead of to the ego, and therefore accomplishment results in gratitude and joy rather than vulnerable pridefulness.

The universe is very cooperative. Inasmuch as the universe is not different from consciousness itself, it is happy to create whatever we wish to find “out there.” The problem is with the concept of cause itself, which begs the question by presuming a time warp, a sequence, or a string of events that would make sense. If we step outside of time, there are no causes at all. We could say that the manifest world originates out of the unmanifest, but that again would be inferring a sequential causal series in time—that is, unmanifest becoming manifest. Once beyond the warp of time, with its implicit restrictions of comprehension to terms of mere sequence, there is no backwards or forwards.

Because the ego is constructed of positionalities, it has no option to be anything else except what it is. It therefore becomes an inescapable source of endless suffering and loss. Above all else, it fears the future and the specter of death itself, which is intrinsic to the ego’s structure.

The ego has habitual modes of determining perception. They have to be identified first before they can be disassembled. One has to give up guilt about having an ego.

In contrast to the innate arrogance of the ego, true intelligence is a quality of consciousness/awareness and is not subject to attack because its essence is nonlinear. It is, however, utilized by the ego in its expression as mind, which then becomes and subserves the ego’s drive for survival. Thus, the ego really uses the mind as camouflage and becomes hidden in its clever constructions.

The ego is not an enemy to be subdued but merely a compilation of unexamined habits of perception.

A human being is both spirit and body; therefore, it is at all times actually existing in both the linear and the nonlinear domains.

Curiously, the ego’s hold is weakened by acceptance, familiarity, and compassionate understanding; in contrast, it is reinforced by self-criticism, condemnation, fear, and shame.

The ego conceals, whereas awareness reveals. The answer to many defective ego positions could be subsumed in the commonly overlooked sanity of “common sense.”

One mechanism the ego uses to protect itself is to disown the painful data and project it onto the world and others.

The ego is neither bad nor an enemy, but merely an illusion to release so that something far better can replace it.

There is no such thing in reality as an ego; it is merely illusory. It is made up of a compilation of arbitrary points of view supplied by mental processing and powered by feelings and emotions. These desires represent the attachments that the Buddha spoke of as the bondage of suffering. With absolute humility, the ego dissolves. It is a collection of arbitrary mental processes that gain force only because of vanity and habit. If one lets go of the vanity of thought, it dissolves. All thought is vanity. All opinions are vanities. The pleasure of vanity is therefore the basis of the ego—unplug it and it collapses.

The ego is extremely tenacious and therefore often seems to require extreme conditions before it lets go of a positionality. It often takes the collective experience of millions of people over many centuries to learn even what appears to be a simple and obvious truth—namely, that peace is better than war or love is better than hate.

The ego's rigidity and resistance to correction are based on narcissistic egotism, pride, and vanity. The collective egos of whole nations bring about their downfall and destruction.

The ego/mind presumes and is convinced that its perceptions and interpretations of life experiences are the "real" thing and therefore "true." It also believes by projection that other people see, think, and feel the same way—if they do not, they are mistaken and therefore wrong. Thus, perception reinforces its hold by reification and presumptions.

The ego clings to emotionality, which is intimately connected with its positionalities; it pretends to think that it has no other choices. To “surrender to God” means to stop looking to the ego for solace and thrills and to discover the endless, serene joy of peace. To look within is to find the underlying, ever-present source of the illumination of the mind itself.

The inflated ego is devoid of reality testing as well as amelioration by reason, logic, or rationality.

Although the critical level of integrity (level 200 on the Map of Consciousness) is the very threshold of spiritual progress, one can see that due to the structure of the ego, it can be difficult to achieve. The strength of the ego is such that it can be overcome only by spiritual power.

Temptation stems from within; it is merely the desire to experience the ego’s payoff and satisfactions of an impulse, even if it is only a curiosity or a wanting.

The satisfactions of the ego are more pleasurable and addictive than the preservation of human life, much less dignity.

The ego gets a grim pleasure and satisfaction from suffering and all the levels lacking integrity: pride, anger, desire, guilt, shame, and grief. The secret pleasure of suffering is addictive. Many people devote their entire lives to it and encourage others to follow suit. To stop this mechanism, the pleasure of the payoff has to be identified and willingly surrendered to God. Out of shame, the ego blocks out conscious awareness of its machinations, especially the secretiveness of the game of “victim.”

The human ego likes to pretend that evil exists “out there” and seduces its hapless, innocent self into inadvertently falling into the trap of seduction. The real tempter is the ego’s desire for gain—whether that be sensation, excitement, advantage, prestige, or the pleasure of controlling others.

To the ego, gains lie without; to the spirit, they are internal, for the ever-present joy of existence is independent of content or form. To the spirit, a sunny day or a rainy day are the same. Awareness enjoys qualities rather than grasping at form. Thus, it can enjoy “being with,” without having to own or control. Awareness is not driven by goals but instead values the capacity for equal pleasure in all circumstances.

The ego is a set of programs in which reason operates through a complex, multilayered series of algorithms wherein thought follows certain decision trees that are variously weighted by past experience, indoctrination, and social forces; it is therefore not a self-created condition. The instinctual drive is attached to the programs, thereby causing physiological processes to come into play.

At the higher levels, the ego is seen to be an illusion, without any innate reality. The understanding of the ego is therefore useful knowledge that is to be discarded later. To attempt to do so, however, before one can dissolve it through spiritual comprehension would lead to a fictitious stance because the mind readily incorporates all learned material and subtly tries to thrive in a new, disguised form. . . . To offset the vanity of what has been learned, one focuses instead with humility on what is yet to be learned.

The ego is not the real “you”; it was inherited as part of being born a human. It basically originates from the animal world, and the evolution of consciousness happened through the primitive stages of mankind’s evolution, so it could be said that to seek enlightenment is to recapitulate the history of human evolution.

By commitment to inner honesty, it will become apparent that the underpinning of the ego’s responses is the pleasure that is derived from them. There is an inner satisfaction that is the payoff of self-pity, anger, rage, hate, pride, guilt, fear, and so on. This inner pleasure, as morbid as it may sound, energizes and propagates all these emotions. To undo their influence, it is merely necessary to be willing to forgo and surrender these questionable inner secret pleasures to God and look only to God for joy, pleasure, and happiness.

To undo the ego, one must be willing to abandon this payoff game, with its grandstanding of emotions and repetitive rehashing of data and stories to justify its positions. One will note that the ego milks every wrong and that it has no greater pleasure than to indulge in “righteous indignation.” It just “loves” that juicy positionality that has such a great payoff.

To the ego, abandoning the self-reward dynamic is looked upon as a loss. The ego does not trust God and thereby thinks it has only itself to turn to for sustenance, survival, and pleasure. The ego has faith in its own mechanisms and not in God. It should not be faulted for this error because it has no experiential basis for comparison. Its only way out is with faith that there is a better way. It hears a spiritual truth and begins to search for it when the mind becomes disillusioned with its own fallacies and failure to achieve happiness. It finally realizes that the grim satisfaction it squeezes out of pain is a poor substitute for joy.

At its roots, the ego is the extreme of selfishness and is completely lacking in all ethical principles.

The persistence of the primitive ego in man is referred to as the narcissistic core of “egotism,” which, at calibration levels below 200 (the critical level of integrity), indicates the persistence of the primitiveness of self-interest, disregard for the rights of others, and seeing others as enemies and competitors rather than as allies. There is nothing deadlier than the religionized ego.

The ego is not only unable to correctly assess situations that are fatal, but it even willingly sacrifices life for its own ends. The ego is therefore potentially deadly and would rather “see you dead” than admit it is wrong.

The ego is a victim of itself. With rigorous introspection, it will be discovered that the ego is really just “running a racket” for its own fun and games and survival. The real “you” is actually the loser.

The spirit evolves over great periods of temporal time, with periodic reincarnations into the spiritual workshop of earth for growth and repairs. When all the repairs have been made, earthly life loses its value, and attraction and rebirth into the human domain ceases.

From a developmental analysis, which utilizes consciousness-research techniques, it appears that the human ego itself is primarily the product and continuation of the presence of the survival core of the animal evolution.

While the ego/self routinely takes credit for survival, its true source is the presence of Divinity as Self. It is only because of the Self that the ego is capable of being self-sustaining. It is just a recipient of life energy and not its origin, as it believes.

The clever ego expresses its inner grandiosity by seeking to replace Divinity by declaring itself to be God (or Nero, Caesar, and so on), or claiming special Divine authority by its declaration that it is Divinely ordained and therefore authorized.

The primary underpinning of the persistence of negativity is the ego's secret payoff from negativity ("juice"). This secret payoff is the ego's only source of energy, so it sees forgiveness, as well as compassion, as the "enemy."

Ego positions have the characteristics of disowning responsibility and placing blame "out there." In the end, the ego's payoff is the energy by which the ego persists, because it lacks the pleasure of the input of spiritual energy. The ego's payoff is its substitute for Divinity; thus, it maintains its sovereignty and is convincing in its secret, silent belief that *it* is the source of one's life itself—that is, that *it* is God.

To the ego, a "want" is interpreted as a "need" and a "have to have." Thus, its seeking can become frantic, and all caution can be thrown to the wind. Desires are thereby escalated to being desperate and demanding any sacrifice, including even the deaths of *millions* of other people. It *must* have what it wants at any cost and will find many excuses to justify itself. It gets rid of reason with clever rhetoric bolstered by blame and demonizes others, for the ego has to *win* at all costs—because throughout millions of years of evolution, it *did* die if it did not get its wants and needs fulfilled. The ego has a long, long memory and millions of years of reinforcement.

On its own, the ego would never seek salvation. . . . The mechanism for salvation is via the will, which invites the intervention of Divinity.

With compassion, one realizes that the structure of the ego is such that it cannot know what lies beyond.

Note that in a holographic universe, the achievements of every individual contribute to the advancement and well-being of the whole.

The ego structure is dualistic and splits the unity of Reality into contrasting pairs and seeming opposites that are therefore the product and content of perception, which consists of projections.

The only protection is owning that we are the source of our own experience, that we are the master of it, that we can handle it, and that we are greater than it.

The ego is not the actual reality or source of life or existence, and is therefore vulnerable to dissolution. It is primordial but not essentially sovereign. It is dominant only until its illusory quality is recognized.

Addiction to the ego’s proclivities is like intoxication where pleasure is derived from the emotional payoff of negativity. Thus, negative positionalities tend to be self-perpetuating habits akin to addiction, based on presumptions and the inner seductive lure of the gratification of basic

animal instincts. By repetition, they eventually gain dominance and control, which is the innate purpose of the narcissistic ego in the first place.

The ego's position propagates itself because its secretly sought payoff is the emotion itself.

The ego is oriented toward specifics and the linear content of the field of vision. Its effect on vision itself is exclusive and limited in order to focus primarily on the near side of objects (so as to facilitate manipulation). Spirit is oriented toward context and the whole, and is thus inclusive and focused on the far side of objects. Its field is diffuse rather than local.

The ego is addicted to being "right" (for example, politics). A prevailing goal of the ego is to be "right." Therefore, it is the core of the payoff of righteousness. You can be right without being righteous, and you can be righteous without being right.

The sense of "who" we are is primarily an identification with the body, the personality, and its mental processing, with accompanying emotional investment. One can do an internal mental imaging process to see how much of the body or its sensations could actually be lost and yet have the self retain a sense of "I." It becomes clear that the experiential "I" *has* a body but is *not* a body.

The attachment to the body is to sensation and the superimposition of the concept of “mine”; what is “mine” and is controlled by “me” must therefore be “who I am.” Identification with the body is consequent to the ego’s positionalities. To detach from identification of the self as the body, it is necessary only to see the body as an “it” rather than a “me.”

The self identifies not only with the mind, but also with its content—which becomes “my” memory, “my” senses, “my” thoughts, “my” emotions, “my” property, “my” success, “my” failure, “my” expectations, “my” feelings, and so on. Identification presumes ownership and authorship; thus, the ego sees and believes itself to be a personal, separate causal agent and the inferred source of its own existence.

All the great teachers have declared that man’s primary defect is “ignorance.” Research reveals rather quickly that the underlying basis of this ignorance is due to the limitation of the innate structure of the ego itself as a consequence of the still-ongoing evolution of consciousness.

The vanity of the ego (at the level of pride) is endless and vainglorious in its grandiose delusion that it can disprove the existence of God. Cognition is only linguistic supposition confined to linear symbols, the limited content of mental processing. That it has any actual objective reality at all is a purely subjective presumption.

The absolute subjectivity of revealed Truth precludes all considerations or uncertainties, which stem only from the ego. When the ego collapses, all argument ceases and is replaced by silence. Doubt *is* the ego.

By spiritual endeavor, one discovers that it is *oneself* who has been a captive and a “victim” ensnared by the clever deceptions of the ego.

Paradoxically, benefit is derived by the self-interest of the ego when it begins to realize that there is a great advantage to unselfishness. When it learns of the benefit of letting go of egocentric goals, the ego itself then becomes the springboard to spiritual inquiry and the means to its own transcendence, realizing that humility is strength and not weakness, and that it is wisdom and not ignorance. The willingness to “forgive and forget” calibrates at 450 (reason/logic). The willingness to “forgive and surrender to God” calibrates at 540 (unconditional love).

Like the body, the mind is not one’s real self, and like the body, it is basically impersonal. It has thoughts, but these thoughts are not a product of the self. Even if a person does not want a mind, he or she has one anyway. There is no choice in the matter; the mind is imposed and thrust upon one unasked. The fact that having a mind is an involuntary imposition helps with the realization that it is not a personal choice or decision.

Through self-examination and inward focus, one can discover that all states of consciousness are the result of the execution of an option. They are

not unchangeable certainties determined by uncontrollable factors at all. This can be discovered by examining how the mind works.

Cease to identify with the body/emotions/mind as “me.” Be truthful and admit that they are yours but not you. This may seem artificial, strange, foreign, and unnatural in the beginning; yet the basic reality is that it is a truth of higher order, which makes it a very powerful and formidable tool. The mind will try to deny this reality as well as truth (that’s what it is “supposed to do”) because Truth is intuited as its nemesis.

As a term, “principles” may sound abstract, but the consequences of principle are quite concrete. If we examine principles, we will see that they reside in an invisible realm within consciousness itself. Although we can point out examples of honesty in the world, honesty itself as an organizing principle central to civilization is nowhere independently existent in the external world. True power, then, emanates from consciousness itself; what we see is a visible manifestation of the invisible. . . . Meaning is so important that when life loses meaning, suicide commonly ensues. When life loses meaning, we first go into depression; when life becomes less meaningful, then we finally leave it. Force has transient goals; when those goals are reached, there remains the emptiness of meaninglessness. Power, on the other hand, motivates us endlessly. If our lives are dedicated, for instance, to enhancing the welfare of others and everyone we contact, our lives can never lose meaning.

One of the basic principles of consciousness itself is its intrinsic innocence. Because the mind is innocent, we have to begin to carefully watch and guard it. We have to become like its mother. The mind is like an

innocent child who goes out in the world and believes everything it hears. It believes every billboard, every commercial, and every remark that people make. It believes what it sees. It has no way to evaluate it and has no sense of discrimination. We have to begin to take responsibility and say, “I can see that my mind is intrinsically innocent, and because the innocence of the mind of the child is still with me throughout life, I should start looking into what it has been buying.”

Unless there is an underlying attractor pattern, nothing can be experienced. Thus, the entire manifest universe is its own simultaneous expression and experience of itself.

All seeming separation is an artifact of thought. It is essential to see that the mind is at all times experiencing a point of view.

If you watch what your mind is really doing, you’ll see that it is always trying to get “one up” on the next instant. By the next instant (about 1/10,000th of a second), what a person is experiencing (they are never experiencing reality) is the ego’s interpretation of reality. Like an audio system, there is a monitor. So just as you record a program, the monitor feeds it into your ears. You hear what was just recorded a split second ago, but you are not hearing the program source; you are hearing what was just recorded.

Most people experience the monitor tape of the ego’s interpretation of events. They’re not experiencing events as they are in reality; they’re experiencing the ego’s interpretation.

The primary defect now is, as it always has been, that the design of the human mind renders it intrinsically incapable of being able to tell truth from falsehood. This single, most crucial of all inherited defects lies at the root of all human distress and calamity.

All negative emotions persist because of their secret payoff. When this "ego juice" is declined, thoughts tend to diminish and then disappear. The mind then tends to "go blank," which then brings up the fear of boredom. With observation, it becomes clear that the mind is busy anticipating the future (fear); clinging to the past (regret, hatred, guilt); or savoring the past to extract pleasure via reruns. Thus, the mind becomes the focus of amusement as "doing" something.

In looking at this from the viewpoint of Truth, we can see there is no such thing as "just ego." It would mean that there is some place where God is not. All positions represent ego, and the ego is then superimposed on that which is not ego. There has to be something larger, which is consciousness itself. To safely do spiritual work and avoid crises, it is necessary to reaffirm, look within, and discover one's own innocence. It really is not safe to do spiritual work unless one has a glimpse of that innate naïve innocence and keeps one eye on it at all times, because that innocence is the gateway back to the Truth so one does not get lost in the swamp.

The mind has only information and imagination *about* anything; it cannot actually "know" because to know is to be that which is known. All else is only speculation and supposition. When the mind is transcended, there is nothing left to ask about. That which is complete lacks nothing, and that completion is self-evident in its Allness.

PART II

SURRENDERING THE SELF

Love is a way of being. It is the energy that radiates when the blocks to it have been surrendered. It is more than an emotion or a thought—it is a state of being. Love is what we have become through the pathway of surrender.

One is not really ruled by the mind at all. What the mind reveals is an endless stream of options, all disguised as memories, fantasies, fears, concepts, and so on. To get free of domination by the mind, it is only necessary to realize that its parade of subjects is merely an arbitrary cafeteria of selections wending their way across the screen of the mind.

Letting go greatly facilitates the power of affirmations. An affirmation is a positive statement. Its power is limited by the fact that, either consciously or unconsciously, we have multiple negative programs that are saying the very opposite thing to the affirmation. You can discover this for yourself by noticing that, as you write the affirmations, your mind comes up with, “Yeah, but . . .” It is these “Yeah, buts . . .” that limit the power of the affirmation and reduce its effectiveness. If you surrender the obstacles to the affirmation, you will notice a rapid increase in their effectiveness.

In actuality, the ego-self doesn’t have to die at all: life doesn’t come to an end; existence doesn’t cease; and no horrible, tragic fate is waiting to end life at all. Like the ego itself, the whole story is imaginary. One doesn’t have to destroy the ego or even work on it. *The only simple task to be accomplished is to let go of the identification with the ego as one’s real self!*

With this relinquishment of identification, the self actually goes right on walking and talking, eating and laughing—the only difference is that, like the body, it becomes “that” instead of “me” or “this.”

All that is necessary, then, is to let go of ownership, authorship, and the delusion that one invented or created this self and see that it was merely a mistake. That this is a very natural and inevitable mistake is obvious. Everyone makes it, and only a few discover the error and are willing or able to correct it.

As Buddha said, “Put no head above your own,” meaning that one’s only true guru is the Self (the Buddha nature).

The Self of the teacher and one’s own Self are one and the same. The teacher becomes a source of inspiration and information. It is the inspiration that supports the quest.

The human mind is like a ship at sea that is unable to correct its direction without a compass or an external source of reference, such as the stars. It is important to realize that a system is only correctible when it has access to an external point of reference (like a global positioning system) that serves as the Absolute by which all other data are compared.

Through observation, it can be seen that beneath the images and words themselves, there is a driving energy—a desire to think, to stay mentally active, to keep busy with any input the mind can find to fill in the gaps. One can detect a drive to “thinkingness,” which is *impersonal*. With observation, one can detect that there is no “I” thinking the thoughts at all. In fact, the “I” rarely intervenes.

The mind will get critical and try to save face by ridiculing a higher state. This is a golden opportunity because this is the very attitude that prevents a person from reaching that higher state of life. The very process of reading this material is invaluable, for it will reveal precisely what the blocks are and exactly why these goals are impossible at the present time. As resistances, criticisms, and disparagements come up, we can begin surrendering them and letting them go right now in the process of reading about them. It is a great opportunity to identify the inner blocks to fulfillment. As Pogo said, “We have identified the enemy, and it is us.”

Integrous morality and ethics, like genuine reason and faith, are firmly grounded in realistic humility by which essence supersedes appearance and socialized perception. Morality as a virtue is represented by the ethics of character traits, such as consideration for others, honesty, integrity, accountability, and responsibility, as well as allegiance to basic spiritual concepts. To be benign, affectionate, supportive, polite, kind, considerate, and helpful does not raise the flag of a cause or of being superior. Morality is thus a humble way of being in the world for its own sake rather than for gain or ego inflation. The consequences are internal but also evidenced by degrees of happiness and realistically based self-esteem.

At all times, remain aware that the real you is not the ego. Refuse to identify with it.

The first tools we need are willingness and an open mind—the willingness to say that the mind is looking at something which it is being asked to view so it can be healed. The healing of the body comes about with the healing of the mind. All the physical illnesses, which I eventually let go

of, finally healed of their own nature as a result of healing the thought forms in mind. All the healings resulted from the willingness to let go of the condemnation of self and others, to let go of criticalness, self-pity, resentment, and all the negative energies at the levels below 200, including regret, worry, anxiety, grievances, self-contempt, and self-hatred. It was the letting go of those things that shifted the energy field to one that brought about the healing.

The ego is not overcome by condemnation, hatred, and guilt. Rather, one de-energizes it by viewing it objectively for what it truly is—that is, a vestigial remnant of man's evolutionary origins.

The key to success is to study and imitate a truthful authority rather than resist or attack it through competitive envy, jealousy, or hostility.

Reality becomes self-evident when the obstruction of perception and mentation are removed, including all belief systems.

It is not necessary to know about the Self but simply to become it by letting go of the non-Self. The realization comes about as a subjective transformation.

Blind faith, the truth of a teaching, and the integrity of the teacher, plus dedication and adherence to a simple practice, are all that are required. . . . With the realization that the intellect is no longer a useful tool but now the barrier, the seeker arrives at the ripeness which is necessary for the more focused paths to God by transcending the mind, either via the heart or via the pathway of consciousness.

The key to transcending the inherent limitations of the ego/mind is humility, without which the mind is hopelessly trapped in its illusory house of mirrors.

Like the sun, the inner Self is always shining, but because of negative clouds, we do not experience it. It is not necessary to program oneself with the truth; it is only necessary to remove that which is false. The removal of the clouds from the sky to illuminate the negative allows one to experience the energy fields of that which is positive. It is only the removal of the negative that is necessary—the willingness to let go of the habits of negative thinking. The removal of the obstacles to the experiencing of this will result in an increasing sense of aliveness and a joy of one's own existence.

The first illusion to surrender is the belief that there is such a thing as "mind." Experientially, one can only state that thoughts, feelings, images, and memories come into one's awareness in an endless progression. The word "mind" is therefore only a concept, as is the word "ego."

Letting go of the ego is based on the willingness to surrender attachment to it as a substitute for God and just another illusion.

How can meditation persist in one's daily existence? By merely constantly posing the question to oneself of "what" is doing the acting, talking, feeling, thinking, or observing. This is a focus of attention, with no languaging. . . . Continuous meditation could be likened to a mudra, or posture and attitude, in which every act is sanctified by its surrender as an act of service or worship. When one's attitude towards everything becomes a devotion, Divinity reveals itself.

One sacrifices material or egocentric gain for spiritual progress, and in so doing, the transient is subordinated to the permanent, and that which is of true value is chosen over that which is only an illusion. A yardstick that is helpful in making decisions is to project oneself ahead to one's deathbed and ask, Which decisions do I want to be accountable for at that time?

The love of God by worship, devotion, commitment, declaration, or selfless service is the catalyst and the formal invitation for the intercession of Divinity via the power of the nonlinear field of consciousness itself, which is omniscient, omnipresent, and omnipotent. By surrender of all resistances, this powerful nonlinear field becomes progressively dominant and eventually an all-encompassing Presence.

With the style of detached observation, the unfolding of life reveals itself to be the consequence of the spontaneous emergence of actuality as a manifestation of potentiality when conditions are favorable.

All true religions reaffirm that salvation is a consequence of surrendering to and acknowledging God through faith, worship, good deeds, prayers, and declaration.

If, in the exact passing moment of each instant, there is a complete willingness to totally surrender to it, one can suddenly transcend the ego in a flash. And then the way opens for Realization, wherein the Light of God as Self reveals the Source of all Existence and Reality.

Consciousness advances itself when it is provided with essential information that then becomes activated by intention. This in turn prompts inspiration, humility, and surrender, and these tendencies become progressively more operative. When dominant, they lead to dedication and perseverance. In addition to these aspects of consciousness, progress is greatly aided by expert guidance and the usefulness of the calibrated levels of consciousness of the teachers and the teachings.

Illusion is the secondary, automatic consequence of positionality. What happens in a miraculous transformation is that the positionality dissolves, allowing for a greater contextualization, outside of time and place, by which the linear content is replaced with the nonlinear (context).

When carefully examined, one finds that all opinions are worthless. They are all vanities and have no importance or intrinsic merit. Everyone's mind is loaded with endless opinions, and when seen for what they are, opinions are really only mental activity. What is of more importance, however, is that opinions stem from and reinforce positionalities, and it is these positionalities that bring on endless suffering. To let go of positionalities is to silence opinions, and to silence opinions is to let go of positionalities.

The evolution of consciousness is one's karmic inheritance because it is a quality innate to human consciousness itself. . . . The value of watchful witnessing is that even just awareness of an ego defect tends to undo it. By surrender and prayerful invocation, Divine Will facilitates transition from the lesser to the greater, for the Self effortlessly supports and energizes intention.

The totality of the self is held within a larger underlying nonlinear field of awareness that is always present. It represents context rather than content. By analogy, it would be like looking at the planet Earth from outer space, where space is the context and Earth is the content. . . . With surrender, obstructions are dissolved by the infinite compassion of Divinity that unconditionally loves all that exists, for that existence is the manifestation of God. Only illusions could make this obvious truth not apparent.

Error occurs when we cling to the belief that I *am* "that." Truth is unveiled when we see that one *has* "that" or *does* "that," instead of *is*

“that.”

When it learns of the benefit of letting go of egocentric goals, the ego itself then becomes the springboard to spiritual inquiry and the means to its own transcendence, realizing that humility is strength, not weakness, and that it is wisdom and not ignorance.

The ego—or more accurately, the belief that one *is* the ego—obscures the Realization of the Reality of the Self as the Oneness of All That Is. The dissolution of the ego results in liberation from the bondage of the illusions that create suffering. These illusions are susceptible to fearless scrutiny that reveals the underlying fallacies. The only tool needed is the willingness to unreservedly surrender all beliefs, opinions, and attitudes to God.

The activation of spiritual potentiality is a consequence of nonresistance, which is like the flower that opens and responds to the warmth of the sun by virtue of its intrinsic qualities imbued by Creation itself.

It is not really necessary to subdue the ego but merely to stop identifying with it.

The clever ego can extract the juice/payoff of secret gratification and pleasure from anything it arbitrarily selects. Actually, it is always just the same goal over and over again. The "what" that is desired is actually irrelevant. The locus is imagined to be "out there" but is actually "in here," for the pleasure gained is subjective and internal. The relinquishment of this single, solitary goal unveils the Reality of the Self—which is the innate prime source of all happiness—and its Realization terminates all wants and desires. The locus of happiness is always solely from within. Pleasure is transitory; joy and happiness are from within.

To watch the mind from a detached position is educational and nonstressful, and it can be done with equanimity.

From thinking that we *are* our minds, we begin to see that we *have* minds —and that it is the mind that has thoughts, beliefs, feelings, and opinions. Eventually we may arrive at the insight that all our thoughts are merely borrowed from the great database of consciousness and were never really our own. Prevailing thought systems are received, absorbed, and identified with; in due time, they are replaced by new ideas that have become fashionable with us. As we place less value on such passing notions, they lose their capacity to dominate us. We experience progressive freedom of, as well as from, the mind. This in turn ripens into a new source of pleasure; fittingly, the pleasure of existence itself matures as one ascends the Map of Consciousness.

All thinking, from a spiritual viewpoint, is merely vanity, illusion, and pomposity. The less one thinks, the more delightful life becomes. Thinkingness eventually becomes replaced by knowingness. That one "is"

does not really need any thought at all. It is helpful, therefore, to make a decision to stop mental conversation and useless babbling.

Once thoughts, like objects, are depersonalized, they become devalued and lose their attraction. Thoughts and feelings arise from desire, and the mind desires what it values.

To clear the mind, merely note that nothing at all is of special or unique "value" or "worth" except by invested, superimposed, and projected belief. Therefore, withdraw value, worth, importance, and interest.

With practice, one can stay focused on the quality of consciousness as a process without actually getting involved in the "what" that is being processed or experienced.

Those who have tried Zen meditation know that the first thing taught is the handling of discomfort of the physical body by letting go of resisting the experience, cancelling out thoughts about it, and becoming one with it, thereby disappearing it.

If the goal of life is to do the very best one can do at each unfolding moment of existence, then through spiritual work, one has already escaped the primary cause of suffering. In the stop-frame of the radical present, there is no life story to react to or edit. With this "one-pointedness" of mind, it soon becomes obvious that everything merely "is as it is," without comment or adjectives.

The essential nature of spiritual work is to stay focused on what arises from instant to instant and become aware of “what” is experiencing and where it is being experienced.

The intent of meditation is detachment, especially detachment from the notion that thoughts are “mine” or represent “me.” In Reality, they are merely “its,” as is the mind itself. The idea of ownership arises from the personalization of these thoughts due to familiarity because the mind (like a camera) was present to record these past thoughts, events, and memories. However, it recorded them only because they were imbued with importance. Note that little roadside detail is recalled from a boring cross-country drive. The mind’s inner camera records what is valued.

A useful decision or choice is to decide to stop mentally talking about everything and refrain from interjecting comments, opinions, preferences, and value statements. It is therefore a discipline to just watch without evaluating, investing worth in, editorializing, commenting, or having preferences about what is witnessed.

Every life experience, no matter how “tragic,” contains a hidden lesson. When we discover and acknowledge the hidden gift that is there, a healing takes place.

As the payoffs of the ego are refused and surrendered, its grip on the psyche lessens, and spiritual experience progresses as the residues of doubt are progressively relinquished. As a consequence, belief is replaced by experiential knowledge, and the depth and intensity of devotion increase and may eventually supersede and eclipse all other worldly activities and interests.

Letting go of the old is facilitated by willingness, courage, and faith. Spiritual progress literally benefits all mankind in that it raises the general level of consciousness. Even one iota makes a difference. Another obstacle to spiritual growth is impatience. This can be overcome by surrender.

When the mind stops talking, one is aware that one *is* life. One is immersed in it rather than being on the surface, talking about it. Paradoxically, this enables full participation. With diminution of egocentricity, the joy of freedom and the sheer flow of life sweep one into total surrender. One then stops reacting to life so that it can be enjoyed with serenity.

One has the illusion that one couldn’t get through life unless one thinks. No such thing happens. It is not necessary for any individual to be there. It is not necessary to think that there is an “I” that is responsible for one’s actions. Everything is doing itself. It is the vanity of the ego that says, “I did this; I thought that; I decided that.” There is no such “I” at all.

By understanding and accepting the nature of the ego, it is transcended and finally collapses and disappears when all of its positionalities and their resultant dualities have been surrendered. The ego does not become enlightened but instead disappears and collapses. It is then replaced by a Transcendental Reality as described by the Buddha; that is, the Buddha Nature. Just as the sun shines forth when the clouds disappear, the Reality of the Self shines forth of its own as Revelation, Realization, and Enlightenment.

Simply put, realization or enlightenment is the condition where the sense of self moves from the limited linear material to the nonlinear infinite and formless. The “me” moves from the visible to the invisible. This occurs as a shift of awareness and identification from perception of form as objective and real to the realization of the purely subjective as the Ultimate Reality.

Curiosity can be shifted from the form and content of thoughts in order to become aware of the silent nascent field of consciousness/awareness itself. Silence is of the Self; thoughts are of the self.

In the process of spiritual discovery, one looks to discover what it is that is aware of—and has the authority to sense the existence of—“I-ness” or the quality of “I-ness,” rather than a specific or circumscribed “me” as the “I.”

Spiritual intention subserves, reinforces, and focuses on witnessing and observing rather than on “doingness” or specifics. Spiritual processing is like positioning oneself in the wind or in a water current.

One-pointedness of mind means to focus on the crest of the wave of witnessing/experiencing, plus being willing to surrender perceived loss or gain. That is the primary skill that is needed.

The purpose of meditation is to transcend the mind and its mental activities and limited perceptions, thereby transcending duality and becoming increasingly aware of Oneness.

It is simple to observe that although there is a “talking mind” going on at the same time, there is also a silent awareness that is more global and unfocused and operates automatically. Contemplation or meditation that focuses attention on context rather than content facilitates moving one’s identity from the transient and volitional (thereby becoming personal) to the unchanging quality of awareness itself. This leads to the discovery that one is the field and not the specifics of the content. This jump in realization can be very sudden, which is a level of the Buddhist state of *satori*.

The ego often seems to collapse in a piecemeal fashion. Once faith in the reality of the ego as being the true self is undermined, its dissolution has already begun. When one’s loyalty and allegiance is shifted from the ego to

the ultimate reality of God, a space is created. Into the opening flows God's Grace, as represented by the Holy Spirit.

The spiritual student is often seeking to transform, overcome, or slay the ego, when all that is necessary is to simply abandon it. This requires the development of trust, faith, and confidence in the Reality of God. When the seeking for gain is abandoned, life becomes relatively effortless and peaceful.

The ego equates survival of life with control. In a final surrender of control, the underlying primordial fear arises. Life is a consequence of the Divinity of its Source, which is the ultimate confrontation to the very core of the ego.

To undo the grip of the mind requires a radical humility and an intense willingness to surrender its underlying motivations. This willingness receives energy and power from another willingness—the one that arises from the love of God—and the passion for surrendering love of thought for love of God.

Everyone already at a certain level knows that they "are"—the ego then quibbles about the details of definition, but the Self is not fooled by the ruse. All false identifications can be dropped in an instant with the willingness to surrender all mental activities to God.

In Reality, everything is spontaneously manifesting the inherent destiny of its essence; it doesn't need any external help to do this. With humility, one can relinquish the ego's self-appointed role as savior of the world and surrender it straight to God. The world that the ego pictures is a projection of its own illusions and arbitrary positionalities. No such world exists.

Traditionally, the pathways to God have been through the heart (love, devotion, selfless service, surrender, worship, and adoration) or through the mind (*Advaita*, or the pathway of nonduality). Each way may seem more comfortable at one stage or another, or they alternate in emphasis. Nevertheless, it is a hindrance to consider that there is a personal self or an "I" or an ego that is doing the striving or seeking, or that will become enlightened. It is much easier to realize there is no such thing as the ego or an "I" identity that is doing any seeking; instead, it is an impersonal aspect of consciousness that is doing the exploring and seeking.

The basic purpose of spiritual work and dedication is to transcend the innate evolutionary limitations of the ego and thereby access and develop the nascent capacity of consciousness itself, which bypasses all the limitations of the ego/self. Truth then presents itself by virtue of Divine Grace. Divinity reveals Itself to those who call upon It in God's time. The pace of spiritual evolution can seem slow, but spiritual endeavor is never futile. Progress can become very sudden and very major in dimension and impact.

All the truth that is necessary to know has already been spoken by actual beings on this planet. All Great Teachers proclaim the same truth, for there is none other. The Radiance of the Self within beckons one on and provides spiritual inspiration and strength. The Presence of God within is the source of one's existence; therefore, to seek one's source is in accord with God's Will.

The option for truth, peace, and joy is always available—although it's seemingly buried behind an ignorance and non-awareness that results from having chosen other options as a habit of thought. The inner truth reveals itself when all other options are refused by surrender to God.

PART III

THE DIVINITY OF THE SELF

Spiritual commitment is energized by the alignment of the spiritual will (calibration level 850) with the attributes of Divinity, which are truth, love, compassion, wisdom, and nonpartiality. Devotion prioritizes one's life and attracts that which is of assistance. To be a servant of God is a dedication whereby the goal takes precedence over all other positionalities, attractions, or distractions.

In the energy field of love, we are surrounded with love, and that brings gratitude. We are thankful for our life and for all the miracles of life. We are thankful for the doggies and the kitties, because they represent love. We are grateful for every act of kindness from others, their affection, caringness, and thoughtfulness.

To understand the nature of God, it is necessary only to know the nature of love itself. To truly know love is to know and understand God, and to know God is to understand love.

That which is ultimate and eternal transcends both objectivity and subjectivity and is beyond awareness. It is referred to in the ancient spiritual literature as "the Supreme Spirit." Out of the Supreme arises all that is manifest and unmanifest; all consciousness and awareness; all existence; All That Is; either form or nonform; all that is linear and all that is nonlinear; all that arises out of creation; all possibility and actuality. The Supreme is beyond existence or nonexistence; beyond beingness or is-ness; beyond all Gods, heavens, or spiritual forms; beyond all names or definitions; beyond all divinities and spiritual denotations. It is out of the Godhead that Divinity arises, and out of the Supreme arises the Godhead.

It is not possible to arrive at truth and ignore consciousness because truth is the very product of consciousness.

That which is Reality is beyond all form and yet intrinsic to it. Let form reveal its own nature—there is no need to seek it. The actual essence of form is formlessness, as paradoxical as that may sound.

Every loving or compassionate thought outweighs many thousands of negative thoughts held by others. We change the world not by what we say or do but as a consequence of what we have become. Thus, every spiritual aspirant serves the world.

The Self is the awareness—its source, its completion, its totality, its fulfillment, and its essence. It is the Reality of Reality, the Oneness and Allness of Identity. It is the ultimate “I-ness” of consciousness itself as the manifestation of the unmanifest. Thus, only can the indescribable be described.

There is an invisible, all-encompassing energy field of love that surrounds everyone. Therein resides the higher Self or spirit through which the individuals, in varying degrees of consciousness, contact awareness or, unfortunately, may be cut off from it altogether.

The straightest way to spiritual evolution and advanced states of consciousness is via the field of consciousness itself, which is the nonlinear Radiance of Divine Energy that is the substrate of all that exists. The condition of enlightenment is the state of pure Radiance that shines forth as the Presence/Self.

Life is the radiance of God made manifest, as the universe expressed through evolution. We are both the product and the witness of Creation as a continuous, eternal process.

All that is truly of God brings peace, harmony, and love and is devoid of all forms of negativity. Spiritually aware persons realize that they can only carry the message, for it is the inner truth that is the teacher.

The ultimate source of existence has no cause nor does it have a beginning or an end. The closest appropriate description is conveyed by the terms “foreverness” or “alwaysness.” This unique quality is forever present and available as a major subjective quality of the Reality of enlightenment.

Beyond the level of 500, material possessions and worldly needs become irrelevant, which is why true teachers neither seek nor desire material gain.

All things are in a state of silent rejoicing that their consciousness is an experience of Divinity. Unique to all things is a still, ever-present gratitude that they have been granted the gift of experiencing the presence of God. This gratitude is the form in which worship is expressed. All that is created and has existence shares in reflecting the glory of God.

There is absolutely nothing in ordinary human experience to compare with the joy of the Presence of the Love of God. No sacrifice is too great, nor effort too much, in order to realize that Presence.

Identification solely with the content of consciousness accounts for the experience of self as limited. In contrast, to identify with consciousness itself is to know that one's actual self is unlimited. When circumscribed self-identifications have been surmounted so that the sense of self is identified as consciousness itself, the condition is called "enlightened."

Every thing and every event is a manifestation of the totality of All That Is, just as it is at any given moment. Once seen in its totality, everything is perfect at all times and nothing needs an external cause to change it in any way.

What does the Self feel like? It is central, solid, profound, still, immutable, nonlocal, diffuse, all encompassing, peaceful, tranquil,

comfortable, secure, emotionless joy, infinite lovingness, protection, closeness, safety, complete fulfillment, and ultra-familiar.

The Self is Self-aware beyond the senses. Divinity shines forth as a massive revelation. Its obviousness is stark and forceful as a radiance. Its essence is certainty and finality, totality and completeness. All searches have ended.

The Presence of God as Love is self-revealing as the duality of perception ceases as a consequence of surrendering positionalities. Love is therefore the doorway between the linear and the nonlinear domains. It is the grand avenue to the discovery of God.

From the viewpoint of enlightenment, one might say that the linear is observed from the context of the nonlinear. To put it differently, existence is the manifestation of Divinity as form. In and of itself, the universe is therefore harmless. The viewpoint from enlightenment transcends the experiencer, the observer, the witness, and even awareness itself.

There is no division between Creator and that which is created. All is self-creating as the manifestation of the mind of God. This great awareness characterizes the consciousness level of the 700s on the Map of Consciousness, where Self is All That Is. Because the universe is self-evolving and self-fulfilling, no intervention is necessary. All is in perfect balance and harmony.

The Profound Peace prevails in the Silence, which marks the ending of the experience of time. The illusion of time precludes Peace in that it occasions an expectation of a feeling of loss or anticipation.

All experience is thus simultaneously that of content (perception, images, thoughts, feelings, etc.) illuminated by the nonlinear field of context (the light of consciousness/awareness). . . . It is critical to differentiate the substrate infinite energy field of consciousness/awareness itself (cal. 600 and above) from its limited linear mental content (e.g., thoughts, images, feelings, and memories).

God is All Present, simultaneously as manifest and unmanifest, as void and Allness, as visible and invisible, as the potential and the actual, as the expressed and the unexpressed.

The mercy of God is infinite and unconditional.

True happiness arises from the nonlinear. With relinquishment of dependence on the experiencer for pleasure and happiness, one discovers that the source of happiness is one’s own existence, and the realization of the Self is happiness itself.

To cease identifying the experiencer as the reality of oneself is a major transition from dualistic content to nondualistic context, and therefore, from self to Self.

Because the ego deals in form and definition, it cannot comprehend the Self—which is beyond all form, but without form would not appear to exist. In Reality, there is neither subject nor object; therefore, there is no relationship to be explained.

The ultimate awareness and knowingness in the Presence of God is Peace. That Peace proclaims infinite safety and preservation with infinite protection. No suffering is even possible.

Truth is radical subjectivity. With the collapse of the illusions of duality —including the supposed “reality” of a separate “self”—there remains only the state of the Infinite “I,” which is the manifestation of the Unmanifest as the Self.

Complete surrender to God unveils the Truth. Nothing is hidden; only the ego is blind. Reality lies just beyond the mind. Out of the fear of becoming nothing, consciousness denies its only reality that it is everything—the infinite, everlasting Allness out of which existence itself arises.

In contrast to the ego's perception of God, the Absolute Reality of the Self is the manifestation of God as the very core of one's existence. The love of the Presence is ultrapersonal and experienced as infinite peace, infinite security, and the safety of foreverness so that there is no imaginary "end" to fear. The God of the Presence imbues the joy of completion. Love is not a "quality" of God but is God's very essence.

Just as the successful mountain climber relies on basic tools plus a map, a guide, and the experience of others, the seeker of Truth relies on the accumulated wisdom and verifiable reality, which is knowable by the actual process of Realization itself. It is this specific condition of Realization that is the true teacher and the Source of the teachings of the sage.

The Realization of the Presence of Divinity unfolds of its own when the ego and its perceptual positionalities are surrendered.

Whether one linguistically considers God to be called "Rama," "Brahma," or "Allah" is really irrelevant —God is not limited by any positionality or ascribable qualities. Likewise, God is not subject to the duality of either/or, which would have to be the basis of any favoritism.

The realization that we are the source of our happiness, and that we can create it at any second, gives us a sense of completion. The sense of

completion runs concomitantly with the experience of life, so it can be cut off at any second yet still feel complete.

The true Self is invisible and has no characteristics by which it can be judged. It has no describable qualities, nor can it be the subject of any adjectives at all. The Self merely *is* and is beyond verbs, adverbs, and adjectives. It does not even "do" anything.

Exceptional subjective experiences of truth, which are the province of the mystic, affect all mankind by sending forth spiritual energy into the collective consciousness.

Realization is not a "gain" or an accomplishment, nor is it something that is "given" as a reward for being good—these are all notions from childhood. God is immutable and cannot be manipulated into granting favors, or seduced by bargaining or adulation. Worship benefits the worshipper by reinforcing commitment and inspiration. God is still, silent, and unmoving.

To know that the Self is context and that, in contrast, the self is content is already a huge leap forward. The naïve seeker merely keeps reshuffling the content.

The Self is beyond, yet innate in, all form—timeless, without beginning or end, changeless, permanent, and immortal. Out of it arises awareness, consciousness, and an infinite condition of “at home-ness.” It is the ultimate subjectivity from which everyone’s sense of “I” arises. The Infinite Reality does not even know itself as “I” but as the very substrate of the capacity for such a statement. It is invisible and all-present.

The Self is not conditional; it has no qualities and is not dependent or explicable. The Self has no duration, beginnings or endings, location, form, or limitations. It is the Radiance of the Self that illuminates existence, without which there would be no awareness. The Self is beyond process. All descriptions are inappropriate and inapplicable to the Self.

The spontaneity of life is an expression of essences interacting effortlessly. The miracle of Creation is continuous, and all life shares in the Divinity of its Source, for nothing comes into existence except by Divine ordinance. Once the sacredness of life is revealed, there follows the knowingness of what is meant by the phrase, “Gloria in Excelsis Deo!”

Enlightenment is not a condition to be obtained; it is merely a certainty to be surrendered to, for the Self is already one’s Reality. It is the Self that is attracting one to spiritual information.

The source of the Self is the reality of Divinity. Although it is the source of existence, it is not subject to it, nor is such a term applicable.

Life itself is not subject to cessation but only to change of form. The Source and essence of life is God, Who is not subject to demise. One cannot lose one's source. Death is the end of one chapter of a series of stories that finally cease only when the ego-author surrenders to its source.

The Self is like one's inner grandmother who watches over a child so he does not forget to take his raincoat or mail the rent check. God is not ominous but loving; fear arises from the imagination.

The Presence of the Self is complete, permanent, and totally fulfilling—it has no needs. Everything occurs spontaneously as an expression of its intrinsic essence. There is nothing and no one to "cause" anything to happen.

In reality, the Love of God, like the sun, shines equally on all.

The Presence as Self illuminates the Allness of Reality. Everything is equal by virtue of the Divinity of its existence as the Infinite Supreme, out of which all existence and creation arise. There is no selectivity or division; all is of equal value and importance.

The Self knows, by virtue of its essence, all that exists beyond time and therefore beyond memory.

The Presence of Self constitutes the classic *purusha*, or Radiance of Self as Source. Self "knows" by virtue of identity with Divinity itself. It thereby is its own Awareness, and by its Presence, it thereby makes itself "known" as the "Knower." Thus, it does not know "about," but is the completion of its own essence.

The realization and knowingness of God is radically and purely subjective. There is not even the hypothetical possibility that reason could arrive at Truth. Truth is knowable only by virtue of the identity of being it.

The Allness of Divinity is strongly confirmed by the immense power of Love as intrinsic to Creation and Divinity. The Presence of Love is all-pervasive and experienced as one's intrinsic Self. It melts linearity into Oneness, which is simultaneously exquisitely gentle and—paradoxically—infinitely powerful. Love is the Ultimate Law of the Universe.

Through inner observation, there is the realization of something that remains constant and the same, no matter what goes on in the external world or with body, emotions, or mind. With this awareness comes a state of total freedom. The inner Self has been discovered. The silent state of Awareness that underlies all movement, activity, sound, feeling, and thought is discovered to be a timeless dimension of peace.

Divinity is the Source of all Existence, including one’s own.

Truth is autonomously self-evident by virtue of its existence as Allness.

Life, like existence, has no opposites—just as truth has no opposite, self-existent pseudo-reality such as falsehood. Truth is either present or not. Divinity, God, Allness, Oneness, and the Absolute are All That Is; no opposite to God can exist. Only the truth is true; nothing else exists. All fear, then, arises from attachment to form due to the illusion that form is a necessary requirement for existence.

With awareness of Reality, all learning stops. The mind becomes silent. In peace and stillness, all that exists radiates forth its own meaning and truth and reveals that the nature of existence is stunningly divine. Everything radiates forth its Divine essence as Existence itself. That which Is and that which is Divine are one and the same.

Truth is the radical simplicity and obviousness of God. It is unity. The word “unity” signifies the completeness of the Self-identity of existence. All is complete by virtue of being itself. No descriptions or nominal designations are required; they are all distractions. Even to just witness requires no thought. There is no necessity to mentalize Reality; it does not enhance what *is* but instead detracts from it.

Truth is actuality; nontruth is false because it never existed and therefore was never recorded, which is why it exhibits a “false” (absence of truth) response to consciousness-research testing. Consciousness only responds to what “is” or “has been” in Reality. The source of consciousness is the Absolute Reality, classically called Truth.

The only energy that has more power than the strength of the collective ego is that of Spiritual Truth.

The power of Truth itself is a quality of Divine Love that, in its infinite mercy, dissolves positionalities back into the Reality of the Self.

There is no separation between Creator and created, no subject or object; they are one and the same. Such terms as “new” or “old” are only nonexistent points of view, like “now” or “then.” We are the constant witness to Creation at the very moment of Creation itself. What we witness is the Hand of God as experience. Awareness is the “Eye” or witness, and Creation is the handiwork of the infinite Self.

In the Presence of God, all suffering ceases. One has returned to one’s Source, which is not different from one’s own Self. It is as though one had forgotten, or is now awakened from, a dream. All fears are revealed to be groundless; all worries are foolish imaginings. There is no future to fear,

nor past to regret. There is no errant ego/self to admonish or correct. There is nothing that needs changing or improving. There is nothing about which to feel ashamed or guilty. There is no "other" from which one can be separated. No loss is possible. Nothing needs to be done, no effort is required, and one is free from the endless tug of desire and want.

Begin by accepting the very important statement that *all truth is subjective.* Do not waste lifetimes looking for an objective truth, because no such thing exists. Even if it did, it could not be found except by the purely subjective experience of it. All knowledge and wisdom are subjective. Nothing can be said to exist unless it is subjectively experienced. Even a supposedly purely objective material world, if it existed, could be said to exist only because of one's subjective sensory experience of it. Even the most rabid materialist is stuck with the fact that in the end, it is only their own subjective awareness that gives it the authority of believability.

Awareness merely registers what is being experienced; it has no effect on it. Awareness is the all-encompassing attractor field of unlimited power identical with life itself.

Falsity is not the opposite of truth but merely its absence. In reality, truth has no opposite, just as cold is not the opposite of heat, nor is light the opposite of darkness.

The Ultimate is the realm of nonform, nonlimitation, and nonlocality; therefore, it is the realm of the totality of the ever-present All.

There is only Existence. Existence requires no cause, and to think as much is to create a fallacy of logic. By Existence, we mean discernible through observation, and it imputes a hypothetical change of condition from nonexistent to existent. However, that which is *always* was in its completeness beyond all time; looking for a “primary cause” is an artifact of mental activity that arises along with the concepts of time and space. Beyond time and space, there are no events, no beginnings, and no endings that are beyond the categories of human thought or reason.

The first evidence of the Presence of God is an awakening curiosity or interest in spiritual matters. That is the crack in the ego’s dam. When the person begins to desire or practice spiritual goals or pursue spiritual information, the Presence is already taking hold of his life.

The discovery of the Presence of God is not due to fear but to the surrender that was precipitated by the fear.

With the cessation of time, the doors swing open to an eternity of joy; the Love of God becomes the Reality of the Presence. The Knowingness of the Truth of all Life and Existence stands forth with stunning Self-revelation. The wonderment of God is so all-encompassing and enormous that it

surpasses all possible imagination. To be at last truly and finally home is profound in the totality of its completeness.

The Presence of God is the quintessence of profound peace, stillness, and love. It is overwhelming in its profundity. It is totally enveloping, and the love is so powerful that it dissolves any remaining “non-love” held by the residual ego.

The infinite presence of all things is beyond all time and space, forever complete, perfect, and whole. All points of observation disappear, and there is the omnipresence of that which Knows All by the fact that it Is All. As Reality stands forth in its stunning self-evidence and infinite peace, it appears that the block to Realization was the mind itself, which is not different from the ego—they are one and the same.

The term “Self” emphasizes that God is discovered within as the Ultimate Reality that underlies one’s actual existence in the “here and now” (to quote the Bible: “The Kingdom of God is within you”).

To surrender identification with that which was presumed to be “me” allows the Real Me to shine forth as the immanent quality of Divinity that is the source of the unencumbered reality of “I.”

The sense of “I” is an identification and a knowingness that are qualities of the Inner Presence, which enable the capacity to know the “I” as Self. Stripped of all pretenses, the inner sense of “I-ness” merely knows Itself without any content.

No concepts are possible in the Infinite Light of the glory of God. There is a profound peace, safety, and “at home-ness.” Completion has finalized.

The prevalence of inner silence is the threshold of the dawning realization that everything is happening of itself and that nothing is causing anything; one becomes aware that such constructions are merely forms of mental entertainment.

One can realize the Self as the primordial, irreducible Reality from any starting point. It is not the starting point that is important but the dedication to relentlessly pursuing it to its very roots. To unravel the nature of experience leads to one’s Source. Any leg of the elephant leads to the elephant.

The infinite field of the Source of All Existence is a radiant effulgence that shines forth, and its consequences as Creation are forever unified. Creator and Creation are one.

The experience of Divinity within as Self, or God Immanent, is quite different from belief in God Transcendent. It is for this reason that the Buddha counseled against all depictions or nominalizations of God, because enlightenment is a condition or state in which the Self-knowing is that of Identity. In this condition or state, there is no "this," such as self, with which to describe the Self. The condition or state is best described as "Self-effulgent," and in that state the Knowingness is its own Reality.

The ego/mind is a learned set of behaviors, and the ultimate goal is to transcend its programming and functioning by virtue of the power of the Radiance of the Self, which recontextualizes life benignly. The Presence of the Self is experienced as compassion for all of life in all its expressions, including its evolution as one's personal self. As a consequence, forgiveness replaces condemnation, which is a sign that it is now safe to proceed deeper into serious inner inventory without undue stress.

To be at one with phenomena, instead of separate from them, results in experiencing the aliveness and Allness of the Presence expressed as All That Exists. All that has existence is not just passively "there" but instead seemingly presents itself to awareness as a quality of its existence rather than as a volitional intention. Thus, the universe appears to be a gift of exquisite beauty and perfection that shines forth with the intrinsic Radiance of Divinity.

Divine Love is an all-inclusive field, and its quality is unforgettable, as anyone who has ever had a near-death experience knows. It is intrinsically truly ineffable, and its Presence is like a meltingness in its exquisite, experiential totality. There is nothing in worldly life that even comes close

to it. It is profoundly gentle, yet infinitely powerful by virtue of its intrinsic infinite strength.

Innate to the Presence as Love is the quality of timelessness/foreverness. Even a brief moment of the Presence in earthly time is realized via the Self to be eternal. This is an unmistakable hallmark. Therefore, to have known the Real for even a few brief moments of clock time is to know it forever.

Divinity is Infinite Love. Within its Presence, even relinquishment of bodily existence is not a “problem” or a source of resistance. . . . As the ego dissolves, so do all its fears and presumptions. The Inner Reality is immune to considerations or doubts. The Self is Certainty.

The Radiance of God is the light of awareness that reveals the Divinity of all that exists. In the stillness of the Infinite Presence, the mind is silent, as there is nothing that can be said; all speaks of itself with completeness and exactitude. With this realization, one transcends the final duality of existence versus nonexistence because only existence is possible. The opposite of Truth does not exist, since Reality excludes nonreality. In this realization resides the Peace of God.

Fear itself actually precludes the awareness of the Presence of God. Only when it is abandoned does profound surrender of the resistant ego reveal a peace beyond understanding.

There is nothing more wonderful than arriving back home again at one's Source. The illusion is that one struggles with spiritual growth by one's own effort; in fact, we are pulled into greater awareness by the Will of God expressed as the Holy Spirit, and all that is necessary is to allow it to happen by surrendering completely. For truly, only God is God.

Eventually even the illusion of witness/observer dissolves into awareness/consciousness itself, which is discovered to be nonpersonal and autonomous. There is no longer the limitation of "cause and effect" or "change." The illusion of "time" also dissolves into the Allness of Divine Concordance. There is neither attraction nor aversion to existence itself, for even the manifest is seen to be a consequence of discernment by consciousness as a concept.

An analysis of the nature of consciousness reveals that redemption occurs as the result of the return of consciousness to its original pristine state of nonduality. It can do so only by the "obedience" of surrendering the dualities of will and willfulness of the ego to the nonduality of God's Truth. The return from the duality of the ego to the nonduality of the spirit is so difficult and unlikely that only by Divine Grace is it even possible. Thus, man needs a savior to be his advocate, his inspiration, and the fulcrum of his salvation from the pain and suffering of the ego.

Ego/mind *thinks*, field (consciousness) *knows*, and Self *is*.

Nonduality means without form, division, or limitation—such as time, locality, or mentalization—including arbitrary linear presumptions. Divinity is, by its innate “qualities,” omniscience, omnipresence, and omnipotence; and all evolves as a consequence of the Unmanifest’s becoming Manifest as evolutionary Creation.

In Reality, from a nondualistic viewpoint, it can be observed and experienced that everything is actually occurring spontaneously as the field effect of the automatic consequence of the manifesting of potentiality into actuality. Unseen is the underlying power of the infinite context of Consciousness/Reality/Divinity and its effect on content. The nonlinear, infinite field of power is equally present within, without, and beyond. Potentiality becomes actuality when conditions permit or are favorable. The process is empowered by intention, as well as by the innate impersonal quality of consciousness itself.

In the nonduality of awareness, even sequence no longer occurs, and awareness replaces experiencing. There is no longer the experience of “moments,” as there is only a continuous Now. Movement appears as slow motion, as though suspended outside of time. Nothing is imperfect. Nothing actually moves or changes; no events actually take place. Instead of sequence, there is the observation that everything is in a stage of unfoldment, and that all form is only a transitional epiphenomenon created by perception and the observational habits of mental activity.

In Reality, all comes into being as an expression of the infinite potentiality of the universe. Evolving states are the consequences of conditions but are not caused by them. Conditions account for appearances, and the phenomenon as change is really the result of an arbitrary point of observation.

In the Reality of nonduality, there is neither privilege nor gain nor loss nor rank. Just like a cork in the sea, each spirit rises or falls in the sea of consciousness to its own level by virtue of its own choices—not by any external force or favor. Some are attracted by the light and some seek the darkness, but it all occurs of its own nature by virtue of Divine freedom and equality.

Inasmuch as the entire universe and everything in it is a karmic unity, the Allness of Reality is the realization of enlightenment. If all is a karmic unity that originates from the same source, then to see any separation is an artifact of perception. In Reality, the one and the many are the same.

The small self is dissolved by the Self. The healing attitude of the Self to the self is compassion; it is through forgiveness that one is forgiven. This willingness to surrender, arising out of the Grace of God, permits the power of God expressed as the Holy Spirit to recontextualize understanding—and, by this device, to undo the reign of perception and its attendant duality, which is the source of all suffering. The dissolution of duality is the ultimate gift of God, for it dissolves the very source and capacity for suffering. In nonduality, suffering is not possible.

On the level of nonduality, there is observing but no observer, as subject and object are one. You-and-I becomes the One Self experiencing all as Divine.

Within nonduality, positionality is not possible; thus, dualistic perceptions stemming from positionalities are the source of the misunderstandings about God for which, unfortunately, mankind has paid a great price.

To transcend the linear to the nonlinear is the way of the mystic—the pathway of nonduality—to realize the inner light of consciousness itself, the True Immortal Self. Everyone trusts the inner sense of reality or capacity to "know" that underlies all experiencing and witnessing, no matter what the content. The content of mind thinks, but only the nonlinear field "knows," or how else would it be possible to know what is being thought?

Because everyone actually lives in the experiential at every moment, the Source of the capacity to know or experience is close at hand and is itself pristine. All human beings experience that they are continuously "experiencing," no matter what the ever-changing content might be.

All humans are already mystics and innately attracted to enlightenment, whether they are aware of it or not. It is an extension of the qualities of learning and curiosity, which are innate to the mind. Thus, the pathway of "Devotional Nonduality" is open to everyone and has no requirements, other than the capacity for inner honesty and the willingness to align with verifiable truth and follow it to its Source.

The knowingness that arises from within is innate, accessible, and experiential. Such knowingness is also beyond definition or description as the primary, confirmable, universal substrate of power and energy—out of

which arises the possibility as well as actualization of existence. This Ultimate Reality is revealed via the search into the substrate and source of consciousness itself, which is the ultimate nonlinear context beyond all definition. Thus, via the pathway of enlightenment, there is no separate relationship of “you-God” vis-à-vis “me-human.”

In Devotional Nonduality, the likelihood of error is bypassed by devotion to the essential nonlinear qualities of Divinity itself, such as compassion, oneness, love, truth, omniscience, eternal, infinite, omnipresence, and omnipotence—beyond form, place, time, human instincts, or emotions.

While the primary prerequisite for adherence to religion is faith, the essential required qualities needed for following the pathway of nonduality are humility, surrender, and devotional dedication to the pathway.

It is readily observable that followers of religions are characterized by the presumption of “I know” via scriptural authority, ecclesiastical doctrine, historical precedent, and so on. In contrast, the spiritual devotee for nonduality starts from the basic, more truthful position that “I, of myself, *don’t know*.”

To adopt the pathway of Devotional Nonduality recontextualizes the obligation to the pursuit of Truth rather than worldly involvement and action. How best to serve the world is concordant with comprehension.

Commitment is to the core of Truth itself, and it is free of seduction by proselytization or secrecies. All that is necessary is a curiosity and attraction to Truth—which is complete, total, and self-sufficient.

Even the simplest action, such as peeling a potato, can be accompanied by resentment or by devotion to life out of joy, knowing that one is supporting life through life. In gratitude for the gift of life, one dedicates that life back as a gift to God through selfless service to His creation as all of life. With this dedication, one validates the sacredness of all life and treats it with respect.

The universe responds to love by revealing its prevalence. It is hidden to ordinary perception, but the awareness is finessed by lovingness itself. Awareness is a capacity that is beyond the senses or emotions. If one ceases anthropomorphic projections and limitations, it is revealed that all that exists is innately conscious and emanates love as a consequence of the divinity of Creation.

It is important to know that consciousness has no particular space, no physical area, and no limitation. The common fantasy is “I experience things in my head.” Actually, we do not experience them in the head. Where do we experience a thought? We experience a thought nowhere; there is no specific location or space in which we experience a thought. The nature of consciousness is that it has no particular form; it is without form. Its content is with form, but the field of consciousness itself is like space, having no particular locality.

Ultimate Truth is realized as pure, radical subjectivity. It is self-revealing and beyond argument.

The great teachers taught the Truth about Divinity, not religion, which came centuries later. While the veneration of religion and scriptures is understandable, it is their truth and God that are meant to be worshipped and sought.

A religion primarily addresses the realm of duality, whereas enlightenment addresses nonduality. This strict path to enlightenment says that inasmuch as duality is illusion, there is no point in trying to perfect it. Therefore, the ego is to be transcended and seen for the illusion that it is. “Good personhood” is laudable, but it does not of itself result in enlightenment. The possibility of reaching enlightenment is based on advanced understanding of the nature of consciousness itself.

To even hear of enlightenment is already the rarest of gifts. Anyone who has ever heard of enlightenment will never be satisfied with anything else.

Humor is an expression of freedom and joyfulness, and laughter is biologically healing. . . . Faith, love, and joy are the high road; doom and gloom merely lead to sadness and despondency. Self-hatred blinds awareness of the Self as a reflection of Divine Creation.

That which I am is Allness. To realize that one already is and always has been All That Is leaves nothing to be added.

The “Infinite I” is that subjective reality that underlies the individual “I” and allows for the experience of “I-ness” as one’s existence. It is the absolute “I” that enables the statement, “I.” Consciousness, or the capacity for awareness, is formless and is the backdrop from which form can be identified.

The source of the highest Spiritual Truth is non-mental. The intellect has difficulty comprehending this critical fact because the mind is intrinsically dualistic and limited, expecting a “this” to come from a “that.” In the advanced spiritual Reality, duality dissolves because the “this” *is* the “that.” The seeker and the Sought become One with the transcendence of the limitation of duality; that is, Realization of the Self, Illumination, and Enlightenment.

When the conditions—including mindset, intention, and dedication—are favorable, a decision may arise to drop everything in the world. One might then throw oneself totally into an all-out, “go for it,” continuous, laser-like, focused surrendering of the perceiver/experiencer aspect of the ego. This process takes one quite rapidly beyond the mind to the very “processing edge” of the experiencer.

This “processor” edge is the actual locus of the ordinary sense of “I-ness,” and it creates a 1/10,000th-of-a-second delay between reality (the world as it is; Descartes’s *res extensa*) and the world as it is perceived or

experienced (Descartes's *res cogitans*). This separation is the crux and locus of the self's illusion of duality, which obscures comprehension of the intrinsic Reality of Nonduality (Self). With transcendence of the illusion of a separate, individual, personal self, there emerges the Radiance and Oneness of the Self—by which all life, whether denoted as subjective or objective, is recontextualized into Oneness.

Enlightenment is merely the emergence of Truth when the obstructions to the realization of that Truth have been removed. By analogy, the shining of the sun is not conditional upon the removal of the clouds; it merely becomes apparent.

The way to sudden enlightenment is through strict adherence to spiritual awareness and specifics of consciousness so that the personality (ego) is transcended rather than perfected.

The term "enlightenment" is semantically correct. It is the recognition and realization that one's reality is the light of the Self—and that it stems from within as an awareness and profound, self-evident Reality.

In Reality, time is merely an illusion and an appearance. No "time" is really wasted once one has chosen the spiritual goal. Actually, it makes no difference in the end whether enlightenment takes a thousand lifetimes or one. In the end, it is all the same.

A “good person” is one thing; enlightenment is another. One is responsible for the effort and not the result, which is up to God and the universe.

The essence of man includes the potentiality for enlightenment. Readiness implies that one has evolved through the lower levels of consciousness, so spiritual inspiration now becomes the spark that ignites the quest.

To understand the nature of consciousness makes enlightenment possible. This essentially entails the realization of the difference between duality and nonduality, as well as how to transcend the realm of duality.

The straightest way to enlightenment is by transcending the limitation of the ego/mind by dedication to verified Truth itself. This process is suitable for modern humankind and devoid of conflict with science and religion.

When one stops identifying with either the body or the mind, the functions continue autonomously, but merely without an identification as “myself.” The sense of authorship disappears. Ongoing survival is autonomous, and continuance is an expression of consciousness in its alliance with the Holy Spirit.

From the viewpoint of consciousness and enlightenment, the reign of fear does not cease until the desire for existence itself is surrendered to God. In the silence that ensues comes a great realization that one's existence has always been due to the Presence of the Self, which has attracted from the Universe whatever is necessary for survival.

Salvation requires purification of the ego; enlightenment requires its total dissolution. The goal of enlightenment is more demanding and radical.

The seeking of enlightenment is a very major commitment—and is, in fact, the most difficult of all human pursuits. Enlightenment as the primary goal of one's life occurs in only one in ten million people.

Clarify that it is not a personal "you" who is seeking enlightenment but an impersonal quality of consciousness that is the motivator.

There is no separation in the Allness of Creation, so it is impossible for the created to be separate from the Creator. Enlightenment is therefore the revelation of the Self when the illusion of the reality of a separate self is removed.

The road to enlightenment is not for bleating sheep. To be offended signifies that one is defended, which, in itself, signifies the clinging to untruth. Truth needs no defense and therefore is not defensive; Truth has nothing to prove and is not vulnerable to being questioned for an answer.

The oneness of Self-identity is the substrate of the phenomenon known as Revelation or Realization. Enlightenment is the finalized state that ensues—and it is unconditional, total, and complete.

The personal “I” is “content,” whereas the “I” of Reality is context. By analogy, the cloud is subject to change and dissolution. Weather comes and goes, but the sky itself remains unchanged. Enlightenment is merely the shift of identity from the cloud to the sky.

Enlightened awareness is best described as a state or a condition, a realm or a dimension. It is self-revealing and all prevailing. It eclipses and displaces mentation, which becomes unnecessary and would, in fact, be an interference and intrusion. Revelation is subtle, powerful, soft, gentle, exquisite, and all embracing. The senses are bypassed, and all perception of “this” or “that” disappears. It is also apparent that the entire content of revelation has been there all along and simply not experienced or observed. The vision of what “Is” in its totality is entirely “Known” by virtue of the Self already being All That Is. Identity confers absolute authority of knowledge. The observer, that which is observed, and the process of observation are all identical.

To be enlightened merely means that consciousness has realized its most inner, innate quality as nonlinear subjectivity and its capacity for awareness.

Be resolute on the level of absolutely no reservation. Avoid the lure of the astral realms. Beware of the wolves in sheep's clothing, for they are attracted to the devotee who is making significant progress. Do not accept anyone into your life who does not pass the calibratable level of Truth. Keep your spiritual goal ever in awareness, no matter what the activity. Dedicate all endeavors to God. Remember the true nature of God and avoid any teachings that state otherwise.

The desire to search for God or enlightenment is already evidence of having been spiritually inspired. As the ego vacates, the Radiance of the Self uplifts and inspires. Henceforth, it is not possible to be alone. At the critical moment, spiritual commitment and dedication bring forth the unseen help of the Great Beings who are no longer in physical bodies—yet their energy stands at the great doorway of the final moment when one is sustained by the Holy Spirit and the wisdom of the teachers of Truth.

The straightest way to enlightenment is through devoted introspection, meditation, and contemplation of the inner workings of the ego so as to understand consciousness. The process is energized by intention, dedication, and devotion; and the total effort is supported by spiritual inspiration. The dedication is focused on the process itself as a surrender to God. The focus needs to be intense, and it is energized by fixity and deliberateness of intention. The process is one of discovery and becomes progressively self-revealing.

To follow the strict pathway to enlightenment is a specific discipline and commitment. It is not the same as practicing a religion. While there are many tenets of religion that support the search for enlightenment, there are also many that do not and actually constitute a hindrance. To be pious is one thing; to be enlightened is quite another.

It is important to realize that the destiny of those who choose enlightenment is enlightenment—who else would be on such a quest? To merely seek spiritual purification and awareness is already a gift.

Enlightenment means that the former personal identity and all that had been believed about it have been erased, removed, transcended, dissolved, and displaced. The particular has been replaced by the universal, qualities have been replaced by the nonlinear, and the discrete has been replaced by the unlimited.

When enlightenment occurs, the ensuing state also completely reconstructs the appearance of the world. Everything is seen to happen of its own. There is no longer a “me” or a personal “I.” The orientation to the world is completely altered, and functioning may be impossible or very difficult.

In the state of enlightenment, all is self-revealing of its essence as its existence. Everything already is what it “means.”

Because no languaging of the state of enlightenment is actually possible, a Zen master may just suddenly shout “Ha!” and hit you with a stick. What is hoped for is a sudden flash, during which the inexplicable Reality stands revealed.

Enlightenment is the ultimate aesthetic awareness, for it allows the beauty of creation to shine forth with stunning clarity.

Another simple analogy is that a shadow does not become a sunbeam, but is replaced by it. The ego is the shade; enlightenment is the consequence of the light of the Self that replaces it.

Enlightenment is merely the full, conscious recognition that innate Truth is the core of one’s own existence—and that God as Self is the illumination whereby that realization is made possible. The Infinite Power of God is the manifestation of the power of Infinite Context. The Unmanifest is even beyond Infinite Context.

As the Buddha pointed out, being mortal automatically entails suffering, which is why he taught to seek enlightenment in order to preclude that karmically determined recurrence. At very high levels, the subjective experiencing of existence is no longer limited by the narcissistic ego or the psychological blocks of the positionalities. This condition is the consequence of progressive surrendering at great depths of all limitations and belief systems. The requirement is the persistent “one-pointedness of mind,” processing out the emotional/mental residuals of lower consciousness levels and surrendering all self-identities and mental belief systems.

The capacity to reach the condition or state classically called “enlightenment” represents the fulfillment of the potential of consciousness in its evolutionary progression.

Consistent application of any spiritual principle can unexpectedly result in a very major and sudden leap to unanticipated levels. At that point, memory may not even be available; instead, the Knowingness of Spiritual Truth presents itself silently.

Comfort and confidence can be derived from this verifiable reality: that the rare persons who are actually attracted to enlightenment as a life goal are attracted because that is already their destiny. For the same reason, only future golfers would be taking golf lessons.

Enlightenment is the consequence of the surrender of all dualistic illusions to Truth. All suffering ends with dissolution of the ego's positionalities. Thus do we praise the Lord God for radiating Light to the world.

To seek enlightenment is a major decision. The decision itself is therefore akin to a "yang" position—but subsequently, the process itself is more intrinsically akin to a "yin" posture. While the ordinary ego is programmed to "getting" (yang), spiritual intention now shifts to "allowing" (yin).

The dedication to Self-realization and enlightenment is a disciplined straight-and-narrow path. Thus, a serious devotee is advised to bypass the attraction of curiosity and the appeal to the inner child offered by the magical and mysterious paranormal and psychic phenomena that are commonly merchandized and proffered as learnable skills.

Spiritual evolution is a lifetime commitment and a way of life by which the world and all experience subserves spiritual intention. . . . Miraculous events are merely the actualization of potentiality that appears when conditions are appropriate. . . . From an even more advanced level of consciousness, it becomes apparent that all phenomena are actually occurring spontaneously as a consequence of the evolution of the universe itself, and therefore not only is life perfect at any moment, but it is also a continuous revelation in which one is a participant/observer.

Aware mind is not prone to banal positionalities or judgments nor does it get entrapped in frenetic endeavors. It tends to be easygoing and mellow and prefers to observe rather than to become involved in the world's dramas. Aware mind is not involved in worldly definitions of gain or loss.

The state of enlightenment is therefore the potential Reality that replaces the illusions of the ego's perceptual positionalities. Spiritual intention, effort, and decision potentiate the evolution of consciousness from the linear limited to the nonlinear Allness of Reality.

God is the source and presence of peace, love, stillness, and beauty. God is beyond all universes and materiality, yet is the source of All That Is.

To seriously seek enlightenment is a very strict discipline that therefore eschews the attraction of involvement in supposed spiritual movements that are actually intrinsically political in nature and factional. The attraction of "changing the world" (for the presumed better, of course) appeals to the naïve idealism of the inner spiritual adolescent and is transcended with maturity. The nature of human life is the automatic consequence of the overall level of human consciousness itself. Therefore, to benefit the world, it is necessary to change not the world but oneself—for what one becomes is influential by virtue of its essence (nonlinear) and not its actions (limited and linear).

The energy of life is a radiance from the field of consciousness, which is the mode of the Presence of Divinity that manifests in physicality as Creation. The capacity for enlightenment is merely a consequence of consciousness returning to its source, which is Divinity Immanent as Self.

The ego/self identifies with its various functions and qualities and labels them as “me” and says that is “who I am.” This results in the vanity of authority, an error that originated during evolution as a consequence of identification with the experience of the senses. Thus comes about a typical conclusion that “I” itch, instead of “the body” itches. The same error of authorship/ownership occurs with feelings and thoughts in that the witness identifies with the subject and the content of the experiencer.

The experiencer function is an information probe that collects linear data and therefore is an “it” and not a “me.” It is a functional processing unit similar to the senses of smell or touch.

Enlightenment is the consequence of a major shift of content and identification. The experiencer focus is like a screen that veils Reality and drops of its own accord when the props are removed. This is the consequence of surrendering the will to God. The sense of reality of the self was actually due solely to the underlying Presence of the Self.

It is helpful to remember that neither Truth nor enlightenment is something to be found, sought, acquired, gained, or possessed. That which is the Infinite Presence is always present, and its realization occurs of itself when the obstacles to that realization are removed. It is therefore not necessary to study the truth but only to let go of that which is fallacious. Moving away the clouds does not cause the sun to shine but merely reveals that which was hidden all along.

Spiritual work, therefore, is primarily a letting go of that which is presumably known for that which is unknown—with the encouragement

that the effort is more than well rewarded from others who have realized the Infinite Presence.

To look within for the actual source of love leads to the discovery of the Self. Like the sun, the Self is ever present, unconditional, and not subject to thought, opinion, or attitude. The Self can only love because that is its essence. The love of the Self is not earned, deserved, or subject to limitation. The Self is the source of life and the subjective awareness of existence. . . . It is beyond all dualities; there is no duality between the Self and existence. The Unmanifest and Manifest are one and the same. Consciousness may include content, or it may not. By analogy, space is not dependent on the presence of planets or universes, yet it includes all of them.

Consciousness does not recognize separation, which is a limitation of perception. The enlightened state is a “Oneness” in which there is no division into parts. Such division is only apparent from a localized perception; it is only an accident of a point of view.

To best serve the world, seek enlightenment and transcend illusions rather than contribute to them.

The Infinite, Ultimate Potentiality is the Actuality of Existence. “All That Is” is therefore innately Divine, or it could not exist at all. The absolute expression of Divinity is Subjectivity. If I exist, then God Is. Enlightenment

is the verification that all existence is not only the result of Creation, but that existence itself is not different from the Creator. The created and the Creator are one and the same.

Through spiritual alignment, intention, and devotion—aided by meditation, contemplation, authenticated instruction, and Truth; and assisted by the energy field of an advanced teacher—great leaps of consciousness can occur unexpectedly. Thus, it is important to know of these leaps well in advance, as confirmed by consciousness research.

The chances of becoming enlightened are now more than one thousand times greater than at any time in the past, which means that reaching the level of Unconditional Love (calibration 540) is a very attainable and practical goal. From the level of Unconditional Love, the pathway is increasingly joyful. At level 600, there occurs an infinite, silent stillness and peace—and progression from there is up to the Will of God, karma, and the potentialized Knowingness nascent within the spiritual aura.

Truth is recognized. It presents itself to a field of awareness that has been prepared in order to allow the presentation to reveal itself. Truth and enlightenment are not acquired or achieved. They are states or conditions that present themselves when the conditions are appropriate and the obstacles are removed.

All avenues of questioning lead to the same ultimate answer. The discovery that nothing is hidden and Truth stands everywhere revealed is the key to enlightenment about the simplest practical affairs and the destiny of mankind. In the process of examining our everyday lives, we can find that all our fears have been based on falsehood. The displacement of the

false by the true is the essence of the healing of all things visible and invisible. And always, a final question will eventually arise for every questioner—the biggest question of all: “Who am I?”

Investigation into the nature of consciousness leads directly to the very source of illumination, for the Light of Consciousness is the condition of enlightenment. By its Light, the knower and the known are united in the realization of the Self as God Immanent.

You have to let go of the illusion that you know who you are. In the Divine state, there is nothing to “know” about because you are it. That is a difficult leap to make—but suddenly, it occurs of its own accord, and then one is free forever. Uncertainty is replaced by endless delight. Human life is then an endless comedy! You’re not a “who” but a “what.”

One reason for the seemingly endless delays on the way to enlightenment is doubt, which should be surrendered as a resistance. It is important to know that it is actually extremely rare for a human to be committed to Spiritual Truth to the degree of seriously seeking enlightenment, and those who do make the commitment do so because they are actually *destined* for enlightenment.

Who am I? Who is asking? You find out who is asking, and that answers the whole question. It’s not a “who” but a “what.”

To not acknowledge the Presence of God would be to negate the Allness and Divinity of God; this is not possible for an enlightened being.

At the last doorway to enlightenment stands the ego's final challenge, which is the central core belief that it is the source and locus of not only identity but also of life itself. At that point, one is all alone and shorn of all protection or comforting props, belief systems, or even memory. There is solely available within one's aura the high-frequency vibration of the consciousness of the Enlightened Teacher, with its encoded Knowingness. The last step is intuited as a finality from which no turning back is possible, and thus there is consternation at the absoluteness of the finality.

Then arises the knowing to walk straight ahead, no matter what, for all fear is illusion. As this last step is taken by the Spiritual Will, death is experienced, but the fierce anguish lasts for only a few moments. The death of the ego is the only actual death that one can possibly experience, in contrast to which the previous deaths of leaving the body were relatively trivial. The experience of death is terminated by awe at the revelation of the Ultimate Reality—and then even the awe disappears and the Self transcends the duality of Existence versus Nonexistence, Allness versus Nothingness, and Omnipresence versus Void.

The serious student needs to know well in advance that at the very last doorway (Final Doorway calibrates at 999), he will be confronted by his willingness to surrender life itself—or at least that which has been believed since the beginning of evolution to be the very core of life itself. This final gateway is very rarely passed, and one reason is the lack of preparation, the lack of certainty, and a final doubt of major magnitude.

In the end, to the true devotee, the pursuit of spiritual reality supersedes all other considerations. The commitment to become enlightened involves the decision *No matter what*.

At the final moment, the last vestiges of doubt and existential fear may surface from the depths. At that point, faith in the teachings of the masters that direct us to “Walk straight ahead, no matter what” arises and proves to be correct, for the glory of God awaits on the other side of the last great barrier.

GLOSSARY

This glossary is a composite of edited excerpts from Dr. Hawkins's work.

Consciousness: Consciousness is the unlimited, omnipresent, universal energy field, carrier wave, and reservoir of all information available in the universe—and, more importantly, it is the very essence and substrate of the capacity to know or experience, to perceive or witness. Even more critically, consciousness is the irreducible, primary quality of all existence —the formless, invisible field of energy of infinite dimension and potentiality, independent of time, space, or location, yet all-inclusive and all-present.

Consciousness is an impersonal quality of Divinity expressed as awareness and is nondualistic and nonlinear. It is like infinite space that is capable of awareness and is a quality of the Divine Essence.

Context: The total field of observation predicated by a point of view. Context includes any significant facts that qualify the meaning of a statement or event. Data is meaningless unless its context is defined. To "take out of context" is to distort the significance of a statement by failing to identify contributory accessory conditions that would qualify the inference of meaning.

Duality: The world of form characterized by seeming separation of objects, reflected in conceptual dichotomies such as "this/that," "here/there," "then/now," or "yours/mine." This perception of limitation is produced by the senses because of the restriction implicit in a fixed point of view.

Ego (or self with a small *s*): The ego is the imaginary doer behind thought and action. Its presence is firmly believed to be necessary and essential for survival. The reason is that the ego's primary quality is

perception, and as such, it is limited by the paradigm of supposed causality. The ego could be called the central processing and planning center; the integrative, executive, strategic, and tactical focus that orchestrates, copes, sorts, stores, and retrieves. It can be thought of as a set of entrenched habits of thought that are the result of entrainment by invisible energy fields that dominate human consciousness. They become reinforced by repetition and by the consensus of society.

Further reinforcement comes from language itself. To think in language is a form of self-programming. The use of the pronoun “I” as the subject, and therefore the implied cause of all actions, is the most serious error and automatically creates a duality of subject and object.

Put another way, the ego is a set of programs in which reason operates through a complex, multilayered series of algorithms wherein thought follows certain decision trees that are variously weighted by past experience, indoctrination, and social forces; it is therefore not a self-created condition. The instinctual drive is attached to the programs, thereby causing physiological processes to come into play.

Enlightenment: A state of unusual awareness that replaces ordinary consciousness. The self is replaced by the Self. The condition is beyond time or space, is silent, and presents itself as a revelation. The condition follows dissolution of the ego. Everything is realized to be autonomous rather than the result of causality.

Karma: In essence, individual karma is an information package (analogous to a computer chip) that exists within the nonphysical domain of consciousness. It contains the code of stored information that is intrinsic to, and a portion of, the spiritual body or soul. The core represents a condensation of all past experiences, together with associated nuances of thought and feeling. The spirit body retains freedom of choice, but the range of choices has already been patterned.

Karma is linear, propagates via the soul, and is inherited as the consequence of significant acts of the will. “Karma” really means accountability—and, as cited in previous spiritual research, every entity is answerable to the universe. To summarize, as is commonly known, karma (spiritual fate) is the consequence of decisions of the will and determines spiritual destiny after physical death (the celestial levels, hell, purgatory, or

the so-called inner astral planes). Included also is the option of reincarnation in the human physical domain, which, as shown by consciousness-calibration research, can only be done by agreement with the individual will. So all humans have, by agreement, chosen this pathway. In addition, consciousness research confirms that all persons are born under the most optimal conditions for spiritual evolution, no matter what the appearance seems to be. You don't get born without your approval.

Linear: Following a logical progression in the manner of Newtonian physics and, therefore, solvable by traditional mathematics through the use of differential equations.

Nonduality: When the limitation of a fixed locus of perception is transcended, there is no longer an illusion of separation nor of space and time as we know them. On the level of nonduality, there is observing but no observer, as subject and object are one. You-and-I becomes the One Self experiencing all as Divine. In nonduality, consciousness experiences itself as both manifest and unmanifest, yet there is no experiencer. In this reality, the only thing that has a beginning and an ending is the act of perception itself.

Positionality: The positionalities are structures that set the entire thinking mechanism in motion and activate its content. Positionalities are programs, not the real Self. The world holds an endless array of positions that are arbitrary presumptions and totally erroneous. Primordial positionalities are: (1) *Ideas have significance and importance;* (2) *There is a dividing line between opposites;* (3) *There is a value of authorship—thoughts are valuable because they are "mine";* (4) *Thinking is necessary for control, and survival depends on control.* All positionalities are voluntary.

Self (capital *S*): The Self is beyond, yet innate in, all form—timeless, without beginning or end, changeless, permanent, and immortal. Out of it arises awareness, consciousness, and an infinite condition of "at home-ness." It is the ultimate subjectivity from which everyone's sense of "I" arises. The Infinite Reality does not even know itself as "I" but as the very substrate of the capacity for such a statement. It is invisible and all-present. The Self is the Reality of reality, the Oneness and Allness of Identity. It is

the ultimate “I-ness” of consciousness itself as the manifestation of the unmanifest. Thus, only, can the indescribable be described.

Subjectivity: Life is lived solely on the level of experience and none other. All experience is subjective and nonlinear; therefore, even the linear, perceptual, sequential delineation of “reality” cannot be experienced except subjectively. All “truth” is a subjective conclusion. All life in its essence is nonlinear, nonmeasurable, nondefinable. It is purely subjective.

Truth: Truth is relative and only “true” in a given context. All truth is only so within a certain level of consciousness. For instance, to forgive is commendable, but at a later stage, one sees there is actually nothing to forgive. There is no “other” to be forgiven. Everyone’s ego is equally unreal, including one’s own.

Perception is not reality. Truth arises out of subjectivity and is obvious and self-revealing. Truth is radical subjectivity. With the collapse of the illusions of duality, including the supposed “reality” of a separate “self,” there remains only the state of the Infinite “I,” which is the manifestation of the Unmanifest as the Self. Truth has no opposites, such as falsity or “off-ness.”

Nothing is hidden from the field of consciousness. The ultimate truth is beyond is-ness, beingness, or any intransitive verb. Any attempt at Self-definition, such as “I Am That I Am”—or even just “I Am”—is redundant. The Ultimate Reality is beyond all names. “I” signifies the radical subjectivity of the state of Realization. It is in itself the complete statement of Reality.

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David R. Hawkins, M.D., Ph.D. (1927–2012), was director of the Institute for Spiritual Research, Inc., and founder of the Path of Devotional Nonduality. He was renowned as a pioneering researcher in the field of consciousness as well as an author, lecturer, clinician, physician, and scientist. He served as an advisor to Catholic, Protestant, and Buddhist monasteries; appeared on major network television and radio programs; and lectured widely at such places as Westminster Abbey, the Oxford Forum, the University of Notre Dame, and Harvard University. His life was devoted to the upliftment of humankind until his death in 2012. Visit veritaspub.com.

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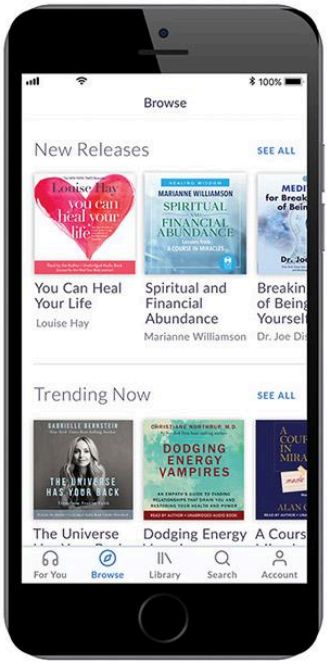

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